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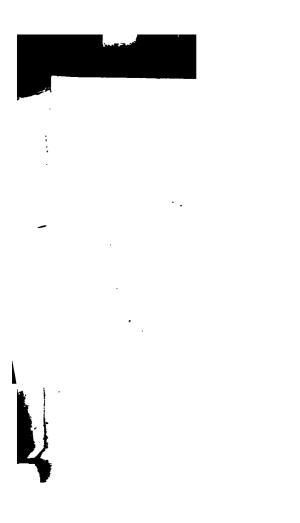
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3 & -59.







A COLLECTION

OF

IVATE DEVOTIONS:

INTER

RACTICE OF THE ANCIENT CHURCH.

CALLED THE

HOURS OF PRAYER:

AS THEY WERE

APTER THIS MANNER PUBLISHED BY AUTHORITY

OF QUEEN ELIZABETH, 1560.

OUT OF THE HOLY SCRIPTURES, THE ANCIENT FATHERS, AND THE DIVINE SERVICE OF OUR OWN CHURCH.

ELEVENTH EDITION.

LONDON:

NTED FOR J. G. & F. RIVINGTON, st. Paul's church yard, and waterloo place, Pall Mall.

1838.

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THE

APPROBATION.

Feb. 22, 1626.

I have read over this book, which, for the increase of private Devotions, I think may well be printed; and therefore do give licence for the same. TH

Manu

in th

St. 4

hia 1 whic pious and learned Bishop of Durham, in the reign of King Charles II. He was born in the city of Norwich, on St. Andrew's day, 1595, of parents who seem to have trained him from his first infancy in those principles which characterized his life. He was educated at the grammar-school in his native city; and, at the age of fourteen was removed to Caius College, Cambridge, where he became; fellow and tutor. His worth must have been early known, since, in the

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inued with

patronage n, at whose inted with o so nobly

ed Master of Peter-house, age, and in 1640 was installed of Peterborough; but had ely taken possession, when, ough the violence of party spirit, e suffered that severe sentence by which, in 1641, he was stripped of all his ecclesiastical preferments, the e first who fell a victim to a vote of the House of Commons. Being discovered to be actively employed in the interests of King Charles, he was soon after ejected from his mastership of Peter-house, by warrant dated March, 1643. Upon this he withdrew to France, where, by the King's order, he officiated as Chaplain to the Protestant members of the Queen's household. With these and other illustrious exiles, who were daily resorting to Paris, he formed a congregation, first in a private house, and afterwards at the residence of Sir Richard Brown, the English ambassador. Here he continued till the Restoration, when he was re-instated in his preferments, and was the first who read the service in his own cathedral. In 1661 he was consecrated Bishop of Durham at a remarkable consecration of seven bishops at Lambeth, on which occasion Sancroft preached the sermon. He held the see ten vears, restored the Church of Durham to its original splendour and purity, exerted the greatest watchfulness in the superintendence of the diocese, and at length closed a long and eventful life, distinguished by unshaken firmness of principle, both in prosperity and adversity, by deep and consistent piety, and almost unparalleled munificence, on the 15th c January, 1671.

growing evils of Puritanism, and of the ultra-Protestant system. And at a time when all distinctions of sacred persons, places, and times were fast disappearing, he was amongst those who considered the best antidote to the increasing irreverence to lie in enforcing, in various ways, the doctrine of relative holiness, and in vindicating from Romanism whatever was of primitive and Apostolic origin.

Again, during the seventeen years of his exile, he was able to prove, by his admirable patience and constancy, his firm attachment to the Church of England. Here he was assailed by

the opposite errors, and was led still more carefully to weigh the points of agreement and disagreement between the Churches of England and Rome. During this period he wrote the works by which he is best known to us, "The History of Popish Transubstantiation," which was not published till many years afterwards, and "The Scholastic History of the Canon of Holy Scripture," usually considered to he the hest work we have on that subject; and drew up a statement, which gives a sort of platform of the Church of England, "Regni Angliæ Religio Catholica, prisca, casta, defæcata." In this he lays down, for the information of inquiring Romanists, her entire system both in doctrine and discipline; asserts the truths which she either explicitly or virtually retains, rather than the errors which



The present work is a fair sample of these views, and is an attempt, in full consistency with the spirit, and in studied accordance with the formularies of the Church of England, to recover or retain, at least in private devotion, a portion of that undoubtedly Catholic and Apostolic system which forms so beautiful a feature in the Breviaries; a portion which had survived the Reformation, forming a conspicuous part of the Primers of Henry VIII. and Edward VI., and which was preserved in that of Elizabeth of 1560, on which this book is professedly founded.

This was Cosin's earliest work, being published in the year 1627. The occasion on which it was com-

THE EDITOR'S PREFACE.

piled is given us by Dr. Smith, his biographer, who heard it in conversation from Evelyn, who had the story from the compiler himself. It is remarkable that, in the Diary of Evelyn, recently published, we have the very day noted down on which the meeting took place;—probably at Sir Richard Brown's, whose daughter Evelyn had married;—and the account is so interesting that an extract from it is here inserted.

"1 Oct. (1651.) The Dean of Peterborough (Dr. Cosin) preached on 13th Job, ver. 15, encouraging our trust in God in all events and extremities, and for establishing and comforting some ladies of great quality who were then to be discharged from our Queen-mother's service unless they would go over to the Romish Mass."

In the evening he dined with Eveyn, and told him of the occasion of his publishing these Offices. At the first coming of the Queen Henrietta into England, she and her French ladies, it appears, were equally surprised and dissatisfied at the disregard of the hours of prayer, and the want of breviaries. Their remarks, and perhaps the strength of their arguments, and the beauty of many of their books, induced the Protestant ladies of the household to apply to King Charles. The King consulted Bishop White as to the best plan of supplying them with forms of prayer, collected out of already approved forms. The bishop assured him of the ease and the great necessity of such a work, and chose Cosin as the fittest person to frame the manual. He at once undertook it, and, in three (Mountain), who now --

read it over and make his report, i said to have liked it so well that, in stead of employing a chaplain, as wa usual, he gave it an "imprimatur" under his own hand. There were a first only two hundred copies printed There was, as Evelyn tells us, nothin of Cosin's own composure, nor an name set as author to it, but thos necessary prefaces, &c., touchir the times and seasons of prayer all the rest being entirely translat and collected out of an Office pulished by authority of Queen Elizhand out of our own Litury

The book soon grew into esteem, it justified the judgment which had an passed upon it, so that many to were at first startled at the title, and in the body of it so much piety, it regular forms of divine worship, it necessary consolations in special gencies, that they reserved it by mas a jewel of great price and ite." "Not one book," it was said, as in more esteem with the Church ingland, next to the office of the remains.

which would be little likely to appreciate it, and it has become extremely rare. We have a slight trace of it in the Clergyman's Companion, in which the solemn "Declaration of Forgiveness," and the "Form for commending the soul of the dying into the hands of God," are borrowed from it, with trifling alteration.

Of the "Hours" little can be added to the testimonies quoted in the book itself as to their apostolic or primitive origin; nor need any thing be said of the general nature of Catholic devotion, which was frequent rather than long. The primitive Christians endeavoured to obey the Apostle's injunction, to "pray without ceasing," by praying often and earnestly. And those who are familiar with our best devotional writers will have remarked how they bear wi

immediately after the instruco pray "always," and "at all
"mentions first the three Hours,
ing and evening, and noonand then the "seven times
' spoken of by the Psalmist,
x. 164; and enumerates them
heir several texts.
nknown author of the "Whole
' Man," after the prayers for
g and Night, reminds us that,
ancient Church, there were,

morning and . '

LEFACE.

"it would be ictness, in this in the like freof the reasonae example, and collects for parmay be used by up these times

a most conspi-" Serious Call," sense or our need of it.

We have a still more striking testimony, and one which is the more interesting, as connecting these forms with that great master of practical piety, Bishop Wilson. Dr. Richard Sherlock, in his "Practical Christian," has services for all the seven hours, which he introduces as "observed by the Church of God both under the Law, called Hours of the Temple, and under the Gospel, called the Canonical Hours." "Tis not hereby," he says,

xviii THE EDITOR'S PREFACE.

"intended to impose upon any p sons either at what hours they sh pray precisely in their closets, or tl they should thus or thus punctus meditate or pray, at all such tim and upon every such subject prefixe but 1. To put all good Christians mind of those hours of prayer wh the church and people of God, a many thousands in all parts of Chi tendom do still observe as such: a which, therefore, are the most fitti and seasonable times wherein make our religious addresses heaven, if we desire to be true me bers of the holy Catholic Chur and to practise the Communion Saints, and to reap the fruits those fundamental doctrines of Christian faith. 2. That they n be helps of devotion to the m weak and imperfectly religious, a not only for morning and evening, but for noon and afternoon; and the admirable selection of Hele is an "Office of daily devotion, for morning and evening, for noon and afternoon," besides special psalms for bed-time. All these may be regarded as so many incidental testimonies to the benefit of such a system, and to the sense of our need of it.

We have a still more striking testimony, and one which is the more interesting, as connecting these forms with that great master of practical piety, Bishop Wilson. Dr. Richard Sherlock, in his "Practical Christian," has services for all the seven hours, which he introduces as "observed by the Church of God both under the Law, called Hours of the Temple, and under the Gospel, called the Canonical Hours." "Tis not hereby," he says,

tian," anticipates the benefit that the reprint would be, "from the testimony of those who know the advantage of observing the stated hours of prayer."

In the same anticipation and hope this Eleventh edition of Cosin's Devotions is published, and in the belief that it will be acceptable to the Church of England, as connected with the memory of that King who was martyred in her cause, and as having been first sent forth in that time of trouble and rebuke when it could be best felt and valued; and that it may yet again, in evil days,

"Teach her to know and love her hour of prayer,

And evermore, as faith grows rare,
Unlock her heart and offer all its store,
In holier love and humbler vows,
As suits a lost returning spouse."

THE

PREFACE

TOUCHING PRAYER

AND THE

FORMS OF PRAYER.



THE

PREFACE

TOUCHING PRAYER,

AND

THE FORMS OF PRAYER:

The fountain and well-spring from which they all proceed, being that perfect Form of Prayer which Christ taught his Disciples.

For the good and welfare of our souls, there is not in Christian Religion any thing of like continual use and force throughout every hour of our lives, as is the ghostly exercise of *Prayer* and Devotion.

Which the holy Apostles observing their Lord and Masterso frequently to use, in the *Morning* before day, in the *Evening* Mail before night, and otherwhiles to go out Market

ake vi. and spend the whole night in prayer counted it their duty also to be follow of His example and practice, as being matter of high importance, and g benefit thereby to be obtained.

And therefore they addressed the selves to Him, desiring Him to to them how to pray, as St. John the leftist had also taught his disciples.

which end and purpose, our Saventa taught and prescribed them a Form

hake ni. taught and prescribed them a Forniant. vi. Prayer, so absolute and so perfect never was the like made before; wh from Him who made it them, was afterwards called The Lord's Prayer

A Prayer, whereby we have not of Christ's Name to countenance our s (in whose name if we ask any thing we ought to do, He hath assured us to be seen that we shall obtain the seen that we

ther's court, hath, both for matter

but Christ's own word also, who Him

1 John ii is our Advocate, and being best acque
ed with the laws and phrases of His

pattern.

It is for this cause called by the Fathers, The Prayer of all Prayers, and the S. Aug. Rule or Square whereby all our petitions post Pent. de are to be formed; having likewise been Orat. c. 9. thus used in all ages of the Church, not "The only as a common part of her Prayers that is and Service, but as the chief and funda- all other mental part of them, the ground whereupon she builds, the pattern whereby she frames, and the complement wherewith she perfects all the rest of her heavenly devotions, framing them all as this is framed, with much efficacy, though not with any superfluity of words.

Thus we begin at this day all our Church services with the Lord's Prayer, and lay it as a foundation whereon to build the rest of our petitions that follow, sometimes continuing, (as after the Creed) and sometimes perfecting (as after the blessed Sacrament) our most holy devotions with it; thereby supplying with the fulness of that one, whatsoever may be defective in all our other prayers.

Ublsupra. Præmisså legitimå Oratione (saith Tertullian) quasi fundamento accidentium, &c. (" This is the law we go by, the groundwork and the guide of all those holy prayers that Christians use to make.")

> A part of which ancient piety are these daily Devotions and Prayers that hereafter follow; prayers which, after the manner and division of Hours as here they are, having heretofore been published among us by high and sacred authority, are now also renewed, and more fully set forth again, as for many other, so chiefly for these four reasons.

. is, to continue and pre- 15 thority of the ancient laws, vi a godly canons of the Church, b were made and set forth for this Jose, that men, before they set themeves to pray, might know what to say, and avoid, as near as might be, all extemporal effusions of irksome and indigested prayers, which they use to make that herein are subject to no good order or form of words, but pray both what, and how, and when they list. Therefore among the Ecclesiastical Laws made in the time of Carolus Magnus, we find this to be one; Orationes, quæ ab Ecclesiâ probatæ non sunt, rejiciantur. (" Let no prayers be used but those which are allowed by the Church." Microl. de Eccles. obser. cap. 4.) Conc. Carthag. 3. Can. 23. Quascunque sibi preces aliquis describit, non eis utatur, nisi prius eas cum instructioribus contulerit. (" What prayers soever any man hath framed for himself, let him first acquaint those that are wise



xxviii

THE PREFACE.

and learned with them, before sumeth to use them.")

And the reason is given in Canon of the Milevitan Counc was also repeated in the 70th the Council of Afric, Ne forte altra fidem, vel per ignorantiam, vel studium, sit compositum. ("Le through ignorance, or through than is fit, any thing be said which is sonant to the faith of Christ's Cl

And that men may not this rules are to be applied to public only, and not to private, let the those words in the Council of (Quascunque sibi preces, &c. (The which a man maketh for himself, & let them consider, that, whe had bidden us enter into on ber and pray privately, presents us a form to pray by, even secret, St. Matt. vi. 6. 9. I passages, those prayers are chie ed and recommended unto us



. Joiongs there-

worthiest part of our Christian duty to God-ward might suffer no such scandal and disgrace as otherwhiles it is forced to io; and that when we speak to, or call roon the awful Majesty of Almighty God, we might be sure to speak in the rave and pious language of Christ's hurch, which hath evermore been ided by the Spirit of God, the Holy nost; and not to lose ourselves with fusion in any sudden, abrupt, or rude ates, which are framed by private its, and ghosts of our own

2. The second is, to let the world

cons shall there is a set form of words a prescri be bound for them to use; that they also mi daily to say the Matins know it is not so lawful for them to p and the of their own heads, or suddenly to Evensong. either what they please themselves.

openly or privately." As it was of old ordained in the Council at Venice a privately." As it was of old ordained in the Council of Mentz, can. 57.

Leo the first, can. 14, and in the Council of Mentz, can. 57.

The council of Mentz can. 56. in the Book of Canoni a Injunctions, cap. ult. and can. 55. in the Book of Canoni Constitutions Ecclesiastical.

derstand, that they who give it out, accuse us here in England to have up a new Church, and a new Faith have abandoned all the ancient Form Pietv and Devotion, to have taken a all the religious exercises and praver Reas. Art. our forefathers, to have despised all old ceremonies, and cast behind us blessed Sacraments of Christ's Cath Church-that these men do little but betray their own infirmities, and l more violence and will, than reason iudement for what they say; the c mon accusations, which, out of abundance of those partial affections transport them the wrong way, they

Sand, de schism. Angl. Calvin. Turcis. Brist. Demon. Certain Artic. or forcible 1. and the common conceit of most reusant Papists.

ased to bring so frequently against us, sing but the bare reports of such people as either do not, or will not understand us what we are.

3. The third is, that they who are this way already religiously given, and whom earnest lets and impediments do often hinder from being partakers of the Public, might have here a daily and devout order of Private Prayer, wherein to exercise themselves, and to spend some hours of the day at least, (as the old godly Christians were wont to do) in God's holy worship and service; not employing themselves so much to talk and dispute as to practise religion, and to live like Christians: the continual and curious disquisition of many unnecessary questions among us, being nothing else but either the new seeds or the old fruits of malice, and by consequence the enemy of godliness, and the abatement of that true devotion, wherewith God is more delighted, and a good soul more

8. Aug.
"Veniunt
indocti
et rapiunt
ecculum: et
nos cum
doctrinis
nostris detrudimur
ad infer-

inflamed and comforted, than with all the busy subtilties of the world. In which sense St. Augustine was wont to say, that the pious and devout, though unlearned, went to heaven, whiles other men, trusting to their learning, disputed it quite away.

4. The last is, that those who perhaps are but coldly this way yet affected, might by others' example be stirred up to the like heavenly duty of performing their daily and Christian devotions to Almighty God, as being a work of all others the most acceptable to His divine Majesty.

In so doing, we shall all give evident testimony to the world, Whose servants we are, and wherein our chiefest delight doth consist; we shall enjoy a perpetual communion with the saints triumphant as well as militant; and we shall hav just cause to conceive, that so much our life is celestial and divine, as a spend in this holy exercise of prayer s devotion.

THE

CALENDAR,

WITH

THE FESTIVALS

AND

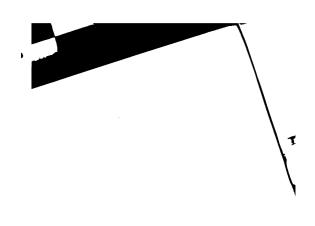
NG DAYS OF THE CHURCH,

E MEMORIES OF SUCH HOLY MEN

MARTYRS AS ARE THEREIN

REGISTERED.







64.

OF THE CALENDAR.

AND

THE SPECIAL USE THEREOF

IN THE

CHURCH OF GOD.

THE CALENDAR of the Church is as full of benefit as delight, unto such as are given to the serious study and due contemplation thereof. For, besides the admirable order and disposition of times, which are necessary for the better transacting of all ecclesiastical and secular affairs, it hath in it a very beautiful distinction of the days and seasons. whereof some are chosen out and sanctified, Ecclus and others are put among the days of the week to number.

But the chief use of it in the Church (saith S. Austin,) is to preserve a solemn memory, S. Aug. de and to continue in their due time, some- 1. 16. 4

XXXVI CONCERNING THE CALENDAR. times a weekly, and sometimes an annual commemoration of those excellent and high commemoration of those Himself, b His benefits, which God, both by Himself, we Son, and His c blessed Spirit, one undivided as of a Trinity, hath bestowed upon mankind, for the founding and propagating of that Christtoors the founding and Priving which we now pro-

And this Faith of ours, being no oth scenar feess. Pentecost. 3 Trinkly Sunday. rection, Acc. Pentecost. Faith of ours, Mich. than the very same wherein the e holy And are set to succour us, and which the glor

company of the f Apostles, the noble ari g Martyrs, and the goodly fellowship of 8 Bite of God's h Saints and servants, men har hers the gar in their generations before us, har and maintained with the sanctity of the and some sealed with the innocenc deaths; it is for this cause that the restrands these holy and heavenly Saint preserved in the Calendar of 1 there to remain upon record and

of i old time they did) wher also stand as sacred memor rock towards us, as k forci . His ancient truth, as confi the angels of God in neaven.

Howbeit, forasmuch also as, in process of time, the multitude of men and women reputed holy in this kind became so exceeding numerous, that all the days of the year would not have been sufficient for a several commemoration of them: it was the great wisdom and moderation of those religious grave prelates, by whom God (of His especial blessing unto our Church above others) did reform such things, as were many ways remiss here among us, to choose one solemn All day alone, wherein to magnify God for the Day. generality of All His Saints together; and to retain some few selected days in every month for the special memory of others, both holy Persons and holy Actions, which they observed not our people alone, but the universal Church of Christ also, to be most affected unto, and best acquainted withal: hereby avoiding only the burden and the unnecessary num-

xxxviii CONCERNING THE CALENDAR.

ber of Festival Days; not disallowing the multitude of God's true Martyrs and Saints, whose memorials we are to solemnize howsoever in the general Festival of All Saints' Day, as by the proper Lessons, the Collect, Epistle, and Gospel then appointed in our public Liturgy, doth most evidently appear.

JANUARY HATH XXXI DAYS.

| ,umber of days. | | The Festivals and Sainta' Days, &c. | Year of our Lord. |
|------------------------------|--------------|---|-------------------------|
| Calcubs. Non. 4 Non. 3 | b 2 | Circumcision of our Lord. | 1 |
| Non. 3 Pr. Non. | c 3 d 4 | | 1 |
| Bants. | e 5 | | 1 |
| Id. 8 | f 6 | Epiphany of our Lord. | 1 |
| Id. 7 | g 7 | Op.,py 2 | 1 |
| Id. 6 | A 8 | Lucian, a Priest of Antioch | 307 |
| Id. 5 | ъ 9 | and Martyr. | |
| Id. 4 | c 10 | | 1 1 |
| Id. 3 | d 11 | | 1 1 |
| Pr. Id. | e 12 f 13 | TTD 4b - Dieb en es Deisiene | 837 |
| 30es. Cal. 19. Fb | g 14 | Hilary, the Bishop of Poitiers in France, and Confessor. | 001 |
| Cal. 18 | A 15 | in France, and Comessor. | 1 1 |
| Cal. 17 | b 16 | 1 | 1 1 |
| Cal. 16 | c 17 | 1 | 1 |
| Cal. 15 | | Prisca, a Roman Virg. and | 45 |
| Cal. 14 | e 19 | Martyr. | 1 1 |
| Cal. 13 | f 20 | Fabian, Bp. of Rome & Martyr. | 251 |
| Cal. 12 | g 21 | Agnes, a Rom. Virg. & Martyr. | 304 |
| Cal. 11 | A 22 | Vince nt, a Deacon of Spain | 301 |
| Cal. 10 | b 23 | and Martyr. | |
| Cal. 9 | | Conhersion of S. Paul. | 37 |
| Cal. 8 Cal. 7 | d 25 e 26 | Canteraton ot D. Paul. | 3" |
| Cal. 6 | f 27 | 1 | I i |
| Cal. 5 | g 28 | 1 | 1 1 |
| Cal. 4 | A 29 | 1 | |
| Cal. 3 | b 30 | Bing Charles, Bartyr. | 1648 |
| Pr. Cal. | c 31 | | 1 |
| 1 | ŀ | | <u> </u> |

FEBRUARY HATH XXVIII. DAYS. And when it is Bissextile, or Leap-Year, it hath xxix days.

| Number of days. | | The Festivals and Saints' Days, &c. | Year of our Lord. |
|--|--|---|-------------------------|
| Calends. Non. 4 Non. 3 Pr. Non. flones. Id. 8 Id. 7 Id. 6 Id. 6 Id. 5 | d 1 e 2 f 3 g 4 A 5 b 6 c 7 d 8 e 9 f 10 | Fast. Purtf. of Parpthe 15. dirigin Blasius, an Armenian Bp. and Martyr. Agatha, a Vizgin in Sicity and Martyr. | 1 286 253 |
| Id. 4 Id. 3 Pr. Id. 3bes. Cl. 16 Mar. Cal. 15 Cal. 14 Cal. 13 Cal. 12 | f 10 g 11 A 12 b 13 c 14 d 15 e 16 f 17 g 18 | Valentine, Bp. and Martyr. | 45 |
| Cal. 11 Cal. 10 Cal. 9 Cal. 8 Cal. 7 Cal. 6 Cal. 5 Cal. 4 Cal. 3 Pr. Cal. | A 19 b 20 c 21 d 22 e 23 f 24 g 25 A 26 b 27 c 28 | Mactyc | 66 |

MAY HATH XXXI DAYS.

| Number days. | | The Festivals and Saints' Days, &c. | Year of our Lord. |
|---|--|--|-------------------------|
| Calends. Non. 6 Non. 5 Non. 4 Non. 3 | b 1 c 2 d 3 e 4 f 5 | 5. Philip and James Apost. and Part. Invention of the Cross. | 53 & 63 326 |
| Non. 5 Pr. Non. 20 16. 8 Id. 7 Id. 6 Id. 5 Id. 4 Id. 3 Pr. Id. 3 Tr. Id. 3 Tr. Id. 16 Cal. 16 | g 6 A 7 b 8 c 9 d 10 e 11 f 12 g 13 A 14 b 15 c 16 | S. John Evang, boiled in a cauldron of hot oil before Port Latin, in Rome. | 98 |
| Cal. 14 Cal. 13 Cal. 12 Cal. 11 Cal. 10 Cal. 9 | f 19 g 20 A 21 b 22 c 23 d 24 | Dunstan, Archb. of Canter- bury. | 988 |
| Cal. 7 Cal. 6 | | of Cant. Augustine, the first Archb. Ven. Bede, Presbyter. | 608 735 |
| Cal. 5 Cal. 4 Cal. 3 Pr. Cal. | A 28 b 29 c 30 d 31 | Bing Charles II. restored. | 1660 |

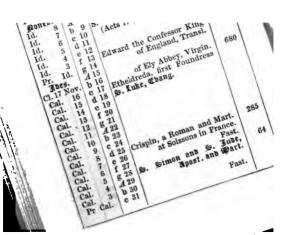
JUNE HATH XXX DAYS. Year of our The Festivals and Saints Lord. 41 Number of Nicomede, a Priest of Rome and Martyr. days. 752 Boniface, an Englishman, Bp. Calenda. 2 of Mentz and Martyr. 3 Non. Non. 3 Pr. Non. 3 b 50 Rones. 8 c S. Barnabas, Apostic and 7 b 1d. Id. 9 Id. g 10 Summer Solstice. Id. 111 Id. b 12 3 286 Id. Pr. Id. c 13 d 14 NDES. 8. Alban, Martyr. Cl. 18 Jul. e 15 990 Translation of Edward, K. 1 16 Cal. g 17 16 Cal. 15 A 18 Cal. 14 b 19 0 Cal. Patibity of S. John Bapt. 13 c 20 Cal. d 21 12 Cal. 11 e 22 Cal. 10 £ 23 Cal. g 24 Fast. Cal. S. Weter, Apost. and Marter. A 25 Cal. b 26 Cal. 6 c 27 Cal. d 28 Cal. e 29 Cal. € 30 Cal. Pr Cal.

JULY HATH XXXI DAYS.

| Tumber of days. | | The Festivals and Saints' Days, &c. | Year of our Lord. |
|-----------------|--------------|-------------------------------------|-------------------------|
| lends. | g 1 A 2 | Visitation of Mary, (Luke 1.) | .0 |
| n. 5 | b 3 | Translation of S. Martin, the | 146 |
| n. 4 | c 4 | Bp. of Tours in France and | |
| n. 3 | d 5 | Confessor. | ł |
| Non. | e 6 | 1 | l |
| mes. | f 7 | 1 | l |
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| 6 | A 9 b 10 | | 1 |
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| Des. | g 15 | Swithun, Bp. of Winchester, | 862 |
| 7 Aug. | A 16 | Translated. | İ |
| . 16 | b 17 | | 1 |
| . 15 | C 18 | 1 | l |
| . 14 | d 19 e 20 | Margaret, Virgin and Martyr | |
| . 12 | f 21 | at Antioch. | 243 |
| . 11 | g 22 | S. Mary Magdalen, (Luke 7. | 84 |
| . 10 | A 23 | & 8. and John 20.) | 01 |
| . 9 | b 24 | Fast. | |
| . 8 | c 25 | 5. James, Apost. and Part. | 42 |
| . 8 | d 26 | S. Anne, Mother to the B. | |
| . 6 . 5 | e 27 | Virgin Mary. | 1 |
| | f 28 | | |
| . 4 | g 29 | 1 | 1 |
| . Cal. | A 30 b 31 | 1 | |
| | 0 21 | 1 | ļ |
| | | 1 | ١ |

AUGUST HATH XXXI DAYS: Year umber of The Festivals and Saints' of our days. Days, &c. Lord. Lammas day. nos. 1 48 ď 2 š 3 e Yon. f 4 tes. g 5 6 Transfig.of our Lord,(Luke 9.) Ă 83 7 b 7 Name of Jesus, (Matt. 1. 6 c 8 Phil. 2.) 54 ă 9 10 S. Laurence, Archdeacon of 259 f 11 Rome, and Martyr. Id. g 12 es. A 13 Sept. b 14 18 c 15 17 d 16 16 e 17 15 f 18 14 g 19 13 A 20 12 b 21 11 c 22 10 d 23 9 73 e 24 S. Barthol. Apost. and 9. .8 7 6 5 f 25 g 26 A 27 432 b 28 S. Augustin, Bp. of Hippo. Beheading of S. John Bap-4 c. 29 81 d 30 tist. (Matt. 14.) . 31

SEPTEMBER HATH XXX DAYS. Year Number of The Festivals and Saints' of our days. Days, &c. Lord. Calends. 1 S. Giles, Abbot of Marbon 750 2 Non. in France, and Confessor. 3 Non. 3 Ā Pr. Non. b 4 c 5 Cants. ă Ĭd. 6 France. 7 7 374 Id. e Enurchus, Bp. of Orleans in f 8 Tđ. 6 Nativity of Mary. 14 9 Id. 5 before Id. 1 10 Christ. Id. b 11 c 12 Pr. Id. Ides. d 13 Cl. 18 Oct. 614 e 14 Holy Cross day. Cal. 17 f 15 Equinoctial. Cal. 16 g 16 Cal. 15 A 17 700 Lambert, Bp. of Liege and Cal. 14 b 18 Martyr. Cal. 13 c 19 Cal. 12 d 20 Past. Cal. 11 e 21 90 5. Wattheln Apost. Chang. 10 f 22 and Warter. Cal. g 23 Cal. 9 8 Cal. A 24 7 Cal. b 25 c 26 283 Cal. 6 8. Cyprian, Archb. of Car-Cal. 5 d 27 thage and Martyr. 4 e 28 Cal. Cal. 3 f 29 5. Dichael and all Angels. 0 420 g 80 8. Jerom, Priest, Confessor, Pr. Cal. and Doctor.



| | Pr. Non. | | |
|--------|--------------------|--|--|
| | Pr. Non. | g 4 | |
| | Rones. | A 5 | Papists' Consp., |
| | | | Leonard, Confessor, a disciple |
| | | c 7 | of Remigius in France. |
| | | d 8 | as secundaria and a |
| . 1 | | e 9 | |
| 1 | | f 10 | day to the same |
| 1 | | g 11 | S. Martin, Bp. of Tours in |
| ! | | | France, and Conf. |
| 1162 | | | Britius, successor to S. Mar- |
| 1100 ! | | | tin. |
| 1 | | | Machutus, a Briton, and Bp. |
| 600 | | | of Sainctes in France. |
| 000 | | | Hugh, Bp. of Lincoln. |
| | | | Hugh, Dp. of Lincoln. |
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| 1 | | | S. Edmund's Bury is named. |
| | | | Cecily, Virg. and Mart. |
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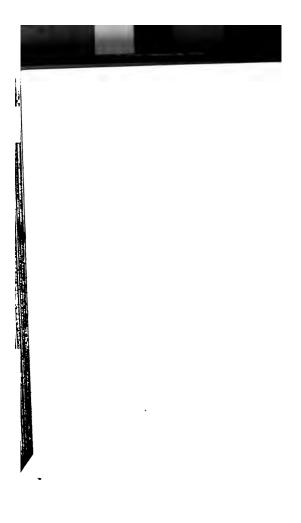
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| | P HATH 2 | XXI DAYS | - | 1 |
| DECEMBE | | to and but | ts' Year of our Lord | 1 |
| Number of | The Festiv | ars &c. | | 1 |
| Number days. | | | 1 | |
| Calends, f | 2 | | | 342 |
| Non. 3 b | 3 4 5 | Bp. of M | Iyra in Lycia. | 1466 |
| Id. 7 e | 6 Nichola | t, of the B. V | Mary. | |
| Id. 6 5 | | | | 305 |
| Id. 3 | b 11 Wint | er Solstice. Virgin and Syracu | Martyr as | 1 / |
| Pr. Id. 70es. Cl. 19 Jan. 18 | e 14 | tia, an | Antichur | ch \ |
| Cal. 17 | 10,1710 | The House | Ahis week | -+ 1 |
| Cal. 1 | 4 C 19 | Advent) from Advent) from Christmas E Christmas E Chomas, | Kpost. and | |
| Cal. | 13 e 21 5 12 f 22 11 g 23 | | -cour X | EB. 3 |
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TABLES AND RULES

OVEABLE AND IMMOVEABLE

FEASTS:

TOGETHER WITH THE YS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.



EASTER-DAY (on which the rest depend) is always the First Sunday after the Full Moon which happens upon, or next after the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, Easter-Day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of Saint Andrew, whether before or after.

Septuagesima
Sexagesima
Quinquagesima
Quadragesima
Quadragesima
Rogation-Sunday
Aucension-Day
Whit-Sunday
Trinity Sunday

Sunday

Sunday
Sunday
Sunday
Sunday

Five Weeks
Forty Days
Seven Weeks
Eight Weeks
Easter.

TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED

IN THE CHURCH OF ENGLAND

THROUGHOUT THE YEAR.

All Sundays in the Year.

The Circumcision of our Lord Jest Christ.

The Epiphany.

The Conversion of Saint Paul.

The Purification of the Blessed Virgin Saint Matthias the Apostle.

The Annunciation of the Blessed Vingin.

Saint Mark the Evangelist.

Saint Philip and Saint James the Aportles.

The Ascension of our Lord Jest Christ.

Saint Barnabas.

The Nativity of Saint John Baptist.

Saint Peter the Apostle.

Saint James the Apostle.

Saint Bartholomew the Aposti

The Days of the Feasts of

atthew the Apostle.
Aichael and all Angels.
Luke the Evangelist.

It Simon and Saint Jude the Apostles.

All Saints.

Saint Andrew the Apostle.
Saint Thomas the Apostle.
The Nativity of our Lord.
Saint Stephen the Martyr.
Saint John the Evangelist.
The Holy Innocents.

Monday and Tuesday in Easter-Week.

Monday and Tuesday in Whitsun-Week.

A

TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE.

TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before
The Nativity of our Lord.
The Purification of the Blessed Virgin
Mary.



lvi VIGILS AND FASTS.

The Annunciation of the Blessed Vi gin.

Easter-Day.

Ascension-day.
Pentecost.

Saint Matthias.

Saint John Baptist.

Saint Peter.

Saint James.

The Evens or Vigils before

Saint Bartholomew.

Saint Matthew.

Saint Simon and Saint Jude.

Saint Andrew.

Saint Thomas.

All Saints.

Note, that if any of these Feast-Days:
upon a *Monday*, then the Vigil or Fa
Day shall be kept upon the *Saturday*, s
not upon the *Sunday* next before it.

DAYS OF FASTING,

OR ABSTINENCE.

Proty Days of the First Sunday in Lent.
The Ember-Days at Four Seasons, being Wednesday, Friday d Saturday after

The First Sunday in Lent.
The Feast of Pentecost.
September 14.
December 13.

. The Three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy Thursday, or the Ascension of our LORD.

All the Fridays in the Year except LHRISTMAS-DAY.

CERTAIN SOLEMN DAYS,

FOR WHICH

RTICULAR SERVICES ARE APPOINTED.

I. The Fifth Day of November, being the y kept in Memory of the Papists' Conracy.

II. The Thirtieth Day of January, being the Day kept in Memory of the Martyrdom III. The twenty-ninth Day of May, being iiivi the Day kept in Memory of the Birth and of King Charles the First. Return of King Charles the Second. IV. The Twentieth Day of June, being the Day on which her Majesty began her THE TIMES WHEREIN MARRIAGES ARE NOT happy Reign. Eight days after the Epiphany. Eight days after Advent Sunday Trinity Sunday. Septuagesima Some of these being times of solemn Fa ing and Abstinence, some of holy festi and joy, both fit to be spent in such se exercises, without other avocations.

THE

JUM OF THE CATHOLIC FAITH,

CALLED

THE APOSTLES' CREED,

Divided into Twelve Articles.

I Believe in God the Father Almighty, ser of heaven and earth.

- . And in Jesus Christ his only Son our rd.
- 3. Who was conceived by the Holy Ghost, rn of the Virgin Mary.
- 4. He suffered under Pontius Pilate, was sciffed, dead, and buried.
- He descended into hell: the third day rose again from the dead.
- He ascended into heaven, and sitteth the right hand of God the Father Alghty.
- 7. From thence he shall come to judge equick and the dead.
- B. I believe in the Holy Ghost.
- 9. The holy Catholic Church; the Commion of Saints.

10. The Forgiveness of sins.

11. The Resurrection of the body.

12. And the life everlasting. Amen.

By this Faith, (into which, ard none but which, all Christians are baptized,) we

- 1. In God the Father, who hath made us, learn to believe,
 - 2. In God the Son, who hath redeemed and all the world.
 - 3. In God the Holy Ghost, who doth us, and all mankind. sanctify us, and all the chosen people of God.

THE LORD'S PRAYER,

Divided into Seven Petitions.

The Preface.

Our Father, which art in heaven. The Petitions. Matt. vi.

- 1. Hallowed be thy Name.
- 2. Thy kingdom come.
- 3. Thy will be done in earth, as it is heaven.
 - 4. Give us this day our daily bread.

the glory, for ever. Amen.

This Prayer is the foundation whereupon, and the pattern whereby all our other prayers must be framed. In it we desire The Pre-God our heavenly Father, who is the giver face. of all goodness, to send his grace unto us, and all others; that we may worship him, The serve him, and obey him, as we ought to do. And we pray unto him, that he would send us all things which be needful both for our souls and bodies; that he would be merciful unto us, and forgive us our sins; that it would please him to save and defend us in all our temptations, and preserve us from all dangers both ghostly and bodily. And forasmuch as we trust he will do all The Couthis of his mercy and goodness, through clusion our Lord Jesus Christ, therefore we say, Amen. So be it.

THE TEN COMMANDMENTS.

THE FIRST TABLE.

1

God spake these words and said, I am the Lord thy God: thou shalt have none other gods but me.

II.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shall not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

III.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain. n shalt them:

THE SECOND TABLE. V.

is God.

on the generamercy

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

ne, and

VI.

Thou shalt do no murder.

VII.

he Lord not hold Thou shalt not commit adultery.

VIII.

in vain.

Thou shalt not steal.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

THE DUTIES ENJOINED, AND THE SINS FORBIDDEN IN THE TEN COMMAND-MENTS.

Which may serve for a direction to know, or to make known our manifold offences against God and man.

THE DUTIES OF THE FIRST COMMAND-MENT.

- 1. Thou shalt have none other gods but me.
- To acknowledge the Eternal Deity of the only true God.
- 2. To worship Him with all inward dev

Athout giving any suare gels, or saints, or any other

GAINST THE FIRST COM-

. by their evil disposition ensuade themselves that there is

whom God is altogether unapd who pass away their time as) God at all, without any desire ow Him as a rewarder of the unisher of the evil doers.

at imagine, or wickedly fancy



lavi DUTIES OF THE COMMANDMENTS.

unstable or doubtful in the truth of that faith which He hath revealed.

- 7. They that tempt Him to shew His power without cause, and are not content with the ordinary ways and means that He hath ordained for all things.
- They that use enchantments, witchcrafts, sorceries, superstitious observation of days, prediction of fortunes, invocation of spirits, and other wicked inventions of the devil.

THE DUTIES OF THE SECOND COMMAND-

- 2. Thou shalt not make to thyself &c.
- 1. To apprehend God as an infinite and incomprehensible essence, without any form or shape of our own fancying or framing, whereby to make a representation of Him.
- 2. To honour and worship Him with the lowly reverence even of our bodies also.
- 3. This to be religiously done unto Him, and unto none but Him; to His divine essence, and not to the images that mer may vainly frame of Him.
 - 4. This also to be done purely, with

F THE COMMANDMENTS. lxvii

outward and solemn worship to be ither to the person or to the image it, or angel, or any other creature never.

NDERS AGAINST THE SECOND COM-MANDMENT.

hey that fancy to themselves any likef the Deity, or frame and make any, either of God the Blessed Trinity, or d the Father, who never appeared to rdd in a visible shape.

They that make any other images or keness of any thing whatsoever, (be it ist, and his cross, or be it of his blessgels,) with an intent to fall down and ip them.

They that are worshippers of idols, or entments of false gods.

They that are worshippers of saints's, and out of a false opinion of prong the protection of the blessed Virany other saint of God, do give a resadoration to those usual representation which be made of them.

They also that are no due worshippers

lxviii DUTIES OF THE COMMA?

of God himself, that fall not low fore His presence, religiously to as well with their bodies as their

6. They that rudely refuse, or neglect to kneel, bow, and prosselves, to uncover their heads, with seemly awe and reverence presence of His Majesty, at all t service, so chiefly at the times, places of His public worship.

7. They that regard not the to this vengeance upon them the His honour to any other, nor the His mercies upon them that different hand.

THE DUTIES OF THE THIRD COM!

- 3. Thou shalt not take the Na
- To honour the most holy as Name of God.
- To speak of it with religion fear, and that in matters serious only.
- To use both it, and all this consecrated unto it, having His stamp upon them, with all due r

/.THE COMMANDMENTS. lxix

S AGAINST THE THIRD COM-MANDMENT.

that account no more of the of God than of another common

hat use vain and customary

hat in matters serious swear perjure themselves.

hat abuse the name of God, or reatures, to cursing and bitter

at make rash oaths, and sudden, vows, for things unlikely, unpossible to be performed.

hat break their holy, solemn, te vows.

hat murmur against God, or lis Name.

hat make curious and wanton neerning the nature, the actions, ret decrees of God, not conselves with that which He hath His word.

hat contemn His saints, that

1xx DUTIES OF THE COMMANDMENTS.

profane His temples, that slight His sacraments, that regard not His service, that use and speak of these as of common things, whereas they have God's marks upon them, being set apart and dedicated to the service of His most holy and fearful Name.

THE DUTIES OF THE FOURTH COMMAND-MENT.

- 4. Remember that thou keep holy &c.
- 1. As men, to keep holy one day of seven.
- As Christians, to keep that day of the seven, which, because Christ hath instituted it, is called the Lord's Day; and His church hath ever so observed it.
- Upon this day to give God a solemn and a public worship in the congregation of his saints.
- To rest from unnecessary servile labours and the common affairs of the world.
- 5. To give alms of what we have, and to show forth our charity in works of mercy and devotion, as we are able to perform them unto others.

DUTIES OF THE COMMANDMENTS. lxxi

OFFENDERS AGAINST THE FOURTH COM-MANDMENT.

- They that put no difference between this solemn festival, and the common days of the week.
- 2. They that set themselves to needless, worldly, and servile affairs upon the Sunday, or suffer those over whom they have authority (as being their husbands, parents, masters, or lawful governors,) to do the like, or any way to neglect the holy duties of the day.
- 3. They that spend it away in idle and vain sports; that eat and drink, or discourse, or sleep it away.
- 4. They that neglect to be duly present and assistant at the public service of the church, whereby God hath this day His solemn homage and worship done Him.
- 5. They that refuse to give their alms, and do other the works of mercy and charity, according to their own power, and the necessity of other good Christians.
- 6. They that under a pretence of serving God more strictly than others (especially

lxxii DUTIES OF THE COMMANDMENTS.

for hearing and meditating of sermons), do by their fasts, and certain judaizing observations, condemn the joyful festivity of this high and holy day, which the Church allows, first, for the spiritual exercises of the soul, and then for the lawful and convenient recreation of the body in due time.

THE DUTIES OF THE FIFTH COMMANDMENT.

- 5. Honour thy father and thy mother &c.
- 1. To love, honour, and obey our Faths and Mother with all lowliness and reverence
 - 2. To succour, help, and serve them
 - 3. In like manner, faithfully to se honour, and humbly obey the King; t their need. verence his sacred power, and his sove
 - 4. To live by his laws and command authority over us. according to God's blessed word an nance, and not at our own pleasur
 - 5. To live in an orderly quiet sub; what we will.
 - the King's subordinate Magistrate Husbands, Masters, Tutors, and (with all fidelity.

AUTIES OF THE COMMANDMENTS.

- 6. To submit ourselves lowly and 1 ently to them that are our spiritual G and Fathers, the Prelates, and Prie God's Church.
- 7. Finally, to carry ourselves mee all, and humbly to them that be our h in any kind of degree whatsoever denying them due love and regard to our inferiors or under our authority.

OPPENDERS AGAINST THE PIPTH COMB MENT.

- They that disobey the lawful common their Father or Mother.
- They that neglect, or despise, or their persons.
- 3. They that murmur, mutiny, rebedishonour the King, either by denyi verence to his person, or obedience laws, or due maintenance to his state.
- 4. They that are undutiful to their bands, Masters, and Governors, in matters as be within their powe authority.
- 5. They that neither reverence the sons, nor obey the precepts, nor constant the sons of t

LEN' DUTTER OF THE COMMANDMENTS.

the authority of their Ecclesiastical Gover-

6. They that give offence by disregard of any, especially of them that are more aged 7. They that are unthankful to their nors.

and better than themselves.

8. They that neglect to give unto their wives, their children, their kindred, their neighbours, or any their inferiors, that love benefactors. and regard which severally belongs unto

THE DUTIES OF THE SIXTH COMMANDMENT 6. Thou shalt do no murder. them.

1. To protect and preserve, as much ? us lies, the Person or the life of any

whatsoever.

2. To procure peace and love am OFFENDERS AGAINST THE SIXT! sorts of people.

. murder themselv

TES OF THE COMMANDMENTS. lxxv

hey that destroy the lives of other r consent to have them destroyed; fer any violence or hurt to their

ney that bear any anger, envy, hatred, uncharitableness, or any kind of wous indignation against others. hey that be sowers of strife and

among any men whatsoever. hey that are given to revenge and

hey that are given to revenge and ion.

hey that are privy to any conspiracies the lives or bodies of other men, real them not.

ney that feed or clothe not him who y to perish with hunger and cold.

hey that may, and assist him not, any time is in danger of hurt, or of s of his life.

hey that have no care of their own and being.

They that procure, or consent to the ing of abortive children.

lxxvi DUTIES OF THE COMMANDMENTS.

THE DUTIES OF THE SEVENTH COMMAND-MENT.

7. Thou shalt not commit adultery.

To keep our bodies in temperance, sobriety and chastity.

OFFENDERS AGAINST THE SEVENTH CO1-MANDMENT.

- 1. They that by adultery, incest, forrication, or any other uncleanness defile the body.
- 2. They that are lascivious in their speech, wanton in their gesture, and immodest in their attire.
- 3. They that be unclean and lusful in their thoughts.
- They that delight in lewd and wanton company, in idle and unchaste songs, in fond and filthy discourse.
- 5. They that are luxurious in their diet, and abuse their bodies, either by gluttony or drunkenness.
- They that keep open or private stews, that solicit, or consent unto the food love or uncleanness of others.
- 7. They that presume to do any thing be youd the bounds of modesty and shamefar near.

OF THE COMMANDMENTS, lexvii

AIRS OF THE EIGHTH COMMANDMENT.

8. Thou shalt not steal.

A'o preserve our neighbour's goods, and a suffer every man to enjoy what is his own quietly and fairly to himself.

OFFENDERS AGAINST THE EIGHTH COM-MANDMENT.

- 1. They that go about to hurt and impair other men's estates, either by open wrong and violence, as by spoiling and robbing men of their goods; or by secret purloining and deceit, as by cheating and cunning in bargains, by false weights and measures, by all kinds of beguiling contracts, and by unlawful suits or tricks at the law.
- They that be inordinate in gaming, and in unnecessary consuming or spending of their goods.
- 3. They that be immoderate in running into debt, to the loss and hindrance of their own, or of any other man's estate.
- They that by any violence or fraud detain and keep other men's goods unto themselves.

LEXVIII DUTIES OF THE COMMANDMENTS. 5. They that are covetous, unjust, given

6. They that deceive, or defraud the King of his subsidies and other duties; the Priest to usury and oppression. of his rithes and offerings; the orphans, &c.

of their legacies, and the servant of his

wages, and the like.

THE DUTIES OF THE NINTH COMMANDMENT.

9. Thou shalt not bear false witness &c. To preserve every man's good name, to pear Mitness to the trath' and to sheak well

of them that deserve not otherwise.

OFFENDERS AGAINST THE NINTH COM-

1. They that bring in false witness or ur just accusations against any man.

2. They that openly slander, or secr detract from his credit and estimation. 3. They that are given to flattery, 8

. Ardinately divulge, or false tales.

TIES OF THE COMMANDMENTS. lxxix

e or charity to give testimony there-

E DUTIES OF THE TENTH COMMAND-MENT.

10. Thou shalt not covet &c.

To content ourselves with what we of our own, and with that estate of life cunto God hath called us.

To covet nothing that belongs to other

FENDERS AGAINST THE TENTH COM-MANDMENT.

They who though they justly possess ret covet and desire that which is another s, as his wife, his fortunes, and the like. They that envy other men's wealth and serity.

They that with greediness hunt after the s, pleasures, and honours of this world.

They that having food and raiment, wer solicitous, and disquieted in their s for more.

Many other offences there be against commandments; some so obvious that

they need not, and some so enormous that they should not be named: but both the one and the other easy to be reduced unto these that have been already specified.

THE TWO PRECEPTS OF CHARITY; OR, THE LAWS OF NATURE.

S. Matt. Mii.

400

- 1. To love God above all for his own sake.
- 2. To love all men as ourselves for God's sake, and to do unto all men as we would they should do unto us.

THE PRECEPTS OF THE CHURCH.

Church Calendar.

1. To observe the Festivals and Holy days appointed.

The Ruick after

2. To keep the Fasting days with devotion the Nicene and abstinence.

3. To observe the Ecclesiastical Customs reface of and Ceremonies established, and that without frowardness or contradiction.

Preface to Book of Common Praver.

4. To repair unto the public service of the Church for Matins and Evensong, with other holy offices at times appointed, unless there be a just and unfeigned cause to the contrary.

THE SACRAMENTS OF THE CHURCH.

The two truly so called, (as generally Catech of necessary to salvation) are Baptism and the craments. Lord's Supper.

ep. 118.

The other five, that is to say, Confirma- Articles tion, Penitence, Orders, Matrimony, and of Relig. Visitation of the Sick, or Extreme Unction, Acts viii. are no true Sacraments instituted by Christ. Eph. v.

James v.

Though they have been by some late authors called by the name of Sacraments, and so numbered, yet have they not the like nature that the two principal and true Sacraments have.

THE THREE THEOLOGICAL VIRTUES.

Faith, Hope, and Charity.



lxxxii WORKS OF MERCY, &c.

THREE KINDS OF GOOD WORKS.

. vi. Fasting, Prayer, and Almsdeeds.

SEVEN GIFTS OF THE HOLY GHOST.

i. xi.
i. referred reper in standing.

3. The Spirit of Counsel, 4. and ar Construction ghostly Strength.

5. The Spirit of Knowlemation.

ledge, 6. and Piety.

7. The Spirit of a holy and a godly Fear.

THE TWELVE FRUITS OF THE HOLY GHOST.

Love, Joy, Peace, Patience, Mercy, Goodness, Long-suffering, Meekness, Faith, M desty, Shamefacedness, Sobriety.

THE SPIRITUAL WORKS OF MERCY.

Matt. I. To instruct the ignorant.

James v. 2. To correct offenders.

Gal. vi. 3. To counsel the doubtful.

Prov. 4. To comfort the afflicted.

Ecoles. v. 5. To suffer injuries with patience

Rom. xv. 6. To forgive offences and wrongs.

Wark xi. 7. To pray for others.

THE EIGHT BEATITUDES. lxxxiii

THE CORPORAL WORKS OF MERCY.

- To feed the hungry and to give drink Matt xv. to the thirsty.
 - To clothe the naked.

Matt.xxv.

- 3. To harbour the stranger and needy.
- Tob. i.

- 4. To visit the sick.
- 5. To minister unto prisoners and captives. Tob. xii.
- 6. To bury the dead.

THE EIGHT BEATITUDES.

Blessed are the poor in spirit, for theirs is Matt. v. the kingdom of heaven.

- 2. Blessed are they that mourn, for they shall receive comfort.
- Blessed are the meek, for they shall receive the inheritance of the earth.
- Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.
- 5. Blessed are the merciful, for they shall obtain mercy.
- 6. Blessed are the pure in heart, for they shall see God.
- Blessed are the peace-makers, for they shall be called the children of God.

lxxxiv SEVEN DEADLY SINS, &c.

8. Blessed are they that suffer persecution for righteousness sake; for their's is the kingdom of heaven.

SEVEN DEADLY SINS, AS THEY ARE COM-MONLY SO CALLED.

1. Pride, 2. Covetousness, 3. Luxury, 4. Envy, 5. Gluttony, 6. Anger, 7. Sloth.

THE CONTRARY VIRTUES.

1. Humility, 2. Liberality, 3. Chastity, 4. Gentleness, 5. Temperance, 6. Patience, 7. Devout and earnest serving of God.

QUATUOR NOVISSIMA, OR THE FOUR LAST THINGS THAT BEFAL ANY MEN.

Matt.xxv. Heb. ix.

Death.

Hell, or

Heaven.

Judgment.

A '

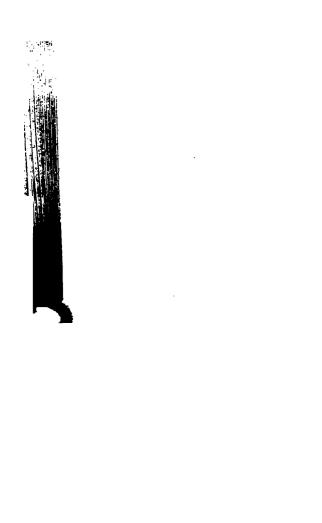
COLLECTION

OF

PRIVATE DEVOTIONS

FOR THE

HOURS OF PRAYER.



OF THE

ENT AND ACCUSTOMED TIMES OF PRAYER

IN GENERAL.

AT all times and in all places to give thanks and praise unto Almighty God our heavenly Father, with all manner of devout prayer and supplication, is no more than our very meet, right, and bounden duty. But inasmuch as the common employments 8. of most, and the natural infirmities of all in sorts of people be so great, that, whiles they have this body of flesh upon them, they cannot possibly attend the heavenly exercise of prayer and thanksgiving without any intermission at all, it hath therefore been the custom of religious and godly persons in all ages, to appoint themselves certain set times and hours of the day, wherein to perform their devotions. By which means it came to pass, that, as other careless people

S. Chrysost. hom. 59. ad pop. An-tioch.

spent the whole day either in their affairs or pleasures, these men bestow or the chief and more eminent parts of least, in the affairs and service of God.

St. Luke xviii. 1. S. Aug. de hæres. 1, 57 &

epist. 121. ad Prob.

They that understood Christ's parab as if "men ought always to pray," and nothing else, mistook the matter, and put into the catalogue of heretics for

Isid. de eccles, off. 22.

labour. They, on the other side, that about to take away all set times of pr to maintain their affected liberty, and lib. 1. cap. it only when they list, have deserved no blame, and incurred no milder cen Wise men have gone an even path, expounding the Scripture, for cont prayer, by the continual practice of Church, have neither one way nor offered any violence to devotion.

The practice, then, of old hath bee to keep up prayer that men might kee Ps. lv. 17. themselves withal. Three times a de Ps. cxix. perform this duty, and otherwhiles 164. times a day to do it, was King David's a resolution; but three times a day, ho ever "at evening, and morning, an noonday," was his custom to pray, and

ب س wards Jerusalem, س story,) "as he was always wont to Dan. vi. 10.

From which holy examples it afterwards see to pass, that what was by them so relocally observed under the law, three times day (at least) to offer up prayers and unlagivings to Almighty God, besides the Numb.

Ring and the evening sacrifice, was by Isid Edym.

Isid Edym. lib. 6. c.

1 under the Gospel also; both Jews and stians being in this duty but equal serto the same Trinity, the God both of and gospel. "It is from the prophet 1 (saith St. Cyprian) that we Christians a contributed on the start, and contributed the same that the contributed on the same of the contributed on the contri

IMES OF PRAYER. Saviour, had, in a manner, nto them, they augmented prayer, (saith that old godly ade their devotions more frevent than they were before. hese Hours and Prayers that llow; which be not now set s countenancing of their novelat any trust in the bare recital ew prayers, or place any virtue in oll, or certain number of them, at such set hours; but for the hearty of that ancient and Christian , whom the distinction of hours was orderly and useful, no superstitious ton performance of their duties. I, surely, so small a part of our tin up from other common actions, if I aps from doing ill, or doing nothing so small a task, though but volunts losed upon ourselves for God's ser 1 never undo us, nor ever prove to ! ridgement of our Christian liberty ly, our delight is to be numbered he saints of old, and profess every d b God's service is perfect freedom.

CERTAIN

HOICE SENTEN

OUT OF

HOLY SCRIPTUI

ereby the frequency of Praytion is highly commended:

THE eyes of the Lord are over and his ears are open unto the

Ask, and it shall be given y ye shall find; knock, and it sl unto you.

Watch and pray, for ye kno hour the Lord will come.

Because of his importunity and give him what he needeth

It behoveth always to pray, weary.

And shall not God hear, a servants, that pray night and

Pray always with all mar and supplication in the Spi thereunto with all instance as i Thec. v. Pray without ceasing. And in all things
17.
give thanks: for this is the will of God it
Christ Jesus.

I will therefore, that, first of all, prayer, and supplications, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and a peaceable life in al godliness and honesty: for this is good, and acceptable in the sight of God our Father who will have all men to be saved, and to come to the knowledge of his truth.

Jam. v. The effectual fervent prayer of a righteous

Rev. v. The prayers of the saints are like the golden vials, that are full of sweet odours.

S. GREG. NYSSEN. hom. de Orat.

Prayer is a work of the same dignity and honour wherein the angels and saints o heaven themselves are employed. It is an advocate for the guilty, a redemption for the captive, a rest for the wearied, and a comfort for the sorrowful. It is our watch tower whilst we sleep, and our safeguars whilst we are awake.

. CHRYSOST. de orando Deum.

In I see a man that loveth not his irs, and is not frequent at his devotions, wall presently conclude him to be a missable creature, and to have nothing in him at all that is worthy of commendation.

IDEM, ibid.

As the light of the sun is to the eye of the body; so is prayer to the soul.

IDEM, ibid.

I cannot but admire and wonder at the great love of God towards man, for vouchsafing him so high an honour, as familiarly to speak unto him by prayer.

IDEM, homil. contra Pseudo-proph.

Hear how the blessed Apostle crieth out unto us to be "instant in prayer," to "pray without ceasing;" that is, though not every minute of our life without intermission, yet that as long as we live, and upon all occasions, we never give over prayer, but still and still continue in it. Pray, therefore, when thou art at home in thy house, and when thou art abroad in thy journey. Pray when thou liest down, and when thou risest up. But when thou prayest, pray with humility, &c.

PIOUS Em. SHORT PRAYERS, OR, To be committed unto perfect memory, for our first holy exercise in the begin-According to the direction of S. Ambrose in his Ø LIGHTEN mine eyes, O Lord, that Awake, thou that sleepest, and arise from death, and Christ shall I sleep not in death. Open thou mine eyes, O Lord, the I may see the wonders of thy law. give thee light. In the Name of the Father, 8 the Son, and of the Holy In the name of our Lord Jesus Christ, who was crucified for me, I arise from mine own rest, to do Him service. He, by His Cross and Passion, save me, bless me, govern me, and keep me this day, and for ever. Amen.

I laid me down and slept, and rose Ps. 16.5. up again, for the Lord sustained me.

At our apparelling.

According to the direction of S. Basil, Orat.
in Martyr. Julit.

Clothe me, O Lord, with the ornaments of thy heavenly grace, and cover me with the robes of righteousness.

Put ye on the Lord Jesus Christ, and make no provision for the flesh Romanii. to fulfil the lusts thereof. 12

PREPARATORY PRAYERS.

At the washing of our hands.

Ps. II. 2. Wash me clean, O Lord, from my wickedness, and purge me from my sins.

Cleanse me, O God, by the bright fountain of thy mercy, and water me with the dew of thine abundant grace, that, being purified from my sins, I may grow up in good works, truly serving thee in holiness and righteousness all the days of my life.

And then humbly commending ourselbes to God's protection upon our knees.

Into the hands of thy blessed protection and unspeakable mercy, O Lord, I commend this day my soul and my body, with all the faculties, powers, and actions of them both, beseeching thee to be ever with me, to direct, sanctify, and governme in the ways of thy laws, are the works of thy commandm

wet ame Antua matana.

Shew me thy ways, O Lord, and Ps. xxv. teach me thy paths.

Lead me, O God, in the way of Ps. v. 8. thy truth, and guide me for thy mercies' sake.

O give thine angels charge over Ps. xci. me, to keep me in all my ways.

TANhen we hear the clock at any hour of the day.

Teach me, O Lord, to number my Ps. xc. 12. days, that I may apply my heart unto wisdom.

Our time passeth away like a shadow, and we bring our days to an end like a tale that is told.

14 PREPARATORY PRAYERS.

Have mercy upon me, O Lord, now, and at the hour of death. .

At our entrance into Church.

As for me, I will go into thy house, O Lord, in the multitude of thy mercies: and in thy fear will I worship thee in thy holy temple.

Lord. I have loved the habitation Ps. xxvi. of thine house, and the place where thine honour dwelleth.

My soul hath a desire and longing lxxxiv. to enter into the courts of the Lord.

When we come into the Choir.

Oh, how amiable are thy dwellings, thou Lord of hosts! one day in thy courts is better than a thousand.

Blessed are they that dwell in thy house: they will be always praising thee

Mahen we fall down to worship and adore before the presence of God.

Holy, holy, holy, Lord God

mighty, which was, and is, and is to come: we worship him that liveth for ever, and cast ourselves before his throne.

Thou art worthy, O Lord our God, to receive glory, and honour, and power, for thou hast created all things, and for thy will's sake they are and were created.

A DIVINE HYMN.

PREPARATIVE TO PRAYER.

When to thy God thou speak'st,
O creature mean,
Lift up pure hands,
Lay down all foul desires:
Fix thoughts on heaven,
Present a conscience clean;
Such holy balm
To mercy's throne aspires:
Confess fault's guilt,
Crave pardon for thy sin;
Tread holy paths,
Call grace to guide therein.

e foe
itially feed and clothe,
the prison
at the soul doth loathe.

as Elias,
sunting to the sky,
sast his mantle
the earth behind:
sen the heart
esents the prayer on high,
ide the world
om traffic with the mind.
near to God,
d ranging heart within,
t vain babbling,
d converts to sin.

Abraham,
sending up the hill
crifice,
servants left below,
he might act
Great Commander's will,
sut impeach
his obedient blow:

Even so the soul,
Remote from earthly things,
Should mount salvation's shelter,
Mercy's wings.

Nothing more grateful
In the Highest's eyes;
Nothing more firm
In danger to protect us;
Nothing more forcible
To pierce the skies,
And not depart
Till mercy do respect us.
And as the soul
Life to the body gives,
So prayer revives
The soul, by prayer it lives.

, THE

JRS OF PRAYER.



ADVERTISEMENT

CONCERNING

THE DIVISION OF THE HOURS FOLLO'

IT appeareth both by the histories of Jews, and by plain observations out New Testament, that the space of th from the morning to the evening wa lemnly divided into four equal parts, they called Hours, to wit, the firs third, the sixth, and the ninth. The hour comprehended the whole space the sun being risen, about six of the in the morning after our account, till or thereabouts. The third hour began thence, and lasted till high noon wi The sixth, from thence to our three clock after noon. The ninth, from tha to the vespers, or even-song, about the evening, or sunset. And what was in any part of these four spaces was ferently taken, and said to be done in hour, whereunto every space of time allotted. In which respect, St. Mark, cl. xv. 25. saith, it was the third hour w they crucified Christ: and yet St. Jochap. xix. 14. saith, it was about the shour before He was yet crucified. No there any contradiction at all between the two evangelists; St. Mark understand the last part of the third hour, which now at the very end, and St. John maing, that it was now near upon the beining of the sixth hour, which was im diately to follow; the ending of the thand the beginning of the sixth, being but one and the same point of time.

FIRST HOUR,

OR

THE MORNING PRAYERS.

Which have been distinguished but of late times, being anciently both one Hour of prayer. Radul. de Rivo, in lib. de Can. observ. propos. 14.





ANTIQUITY

OF THE

MATINS, OR, MORNING PRAYER;

Deduced as well from the testimony of the sacred Scriptures, as from the holy Fathers of the Church.

In the primitive Church it was daily the first speech which those good Christians used, and the first thing they did, Ante omnia adoremus Dominum, qui fecit nos, (" Before Ps. xcv. 6. we do any thing, let us fall down and worship the Lord that made us.") They would serve God first, and then serve themselves: as St. Jerome tells the story of Hilarion :when he and his company were somewhat early invited to their morning's refection in S. Hier. a vineyard, Maledictus sit, (saith the holy lar. man) qui priùs refectionem corporis, quam anima quæsierit, reddamus Domino officium, oremus, psallemus, et sic properabimus, &c. (" Let him not prosper, that seeks to feed his body, before he hath refreshed his soul, or doth any thing, before he hath offered up his

gan; and to set apart the first nour of their heavenly devotions; as by these subsequent testimonies may at large appear

FROM THE HOLY SCRIPTURES.

- d. And they brought their offerings unto hit every morning.
- My sacrifices for a sweet savour, ye sha discrete to offer me in their due season. The offering of the morning is for a continus and a daily offering.
- am. i. And they arose up early in the mornin and worshipped before the Lord, and so re-

e thy mercy betimes in the morning.

, thou art my God, early will I seek Ps. lxiii.

hee have I cried, O Lord, and early Ps.
ruing shall my prayer come before 18.

good thing to give thanks unto Pa. xcii.
ord, and to tell of thy lovingkind1, 2.

y in the morning.

il flieth unto the Lord before the Ps.cxxx. watch, I say, before the morning 6.

Ecclus. xxxix.5. A wise man will give his heart early in the morning to the Lord that made him, and will pray before the most High.

Wisd.

That it might be known, we must prevent the sun to give thee thanks, O Lord, and at the day-spring to praise thee.

Mark i. 35. And in the *morning*, Jesus, rising up before day, went into a solitary place, and there prayed.

Mark xiii. 85. Watch ye therefore, for ye know not at what hour the Lord will come, whether in the *morning*, &c.

Matt. xx.

The kingdom of heaven is like unto ε man, which went out early in the morning to hire labourers into his vineyard.

Luke i. 10. And the whole multitude of the people were praying without, at the time of incense—(which was in the morning.)

Matt. xxvi. 1. When the morning was come, all the chie: priests and elders of the people took counsel against Jesus, to put him unto death the Which the Fathers make one reason why Christians used to pray in the morning

Christ's enemies did lose no time for cicked designs against him; so Christ's ants should make like benefit of the ne time to do him honour and service.

It was early in the morning when Jesus Evangearese from the dead.

FROM THE FATHERS.

CONST. APOST. lib. 8. cap. 34.

Let every Christian begin his day's work with devotion; praying first, and giving thanks to God for his renewing of the morning light.

TERTUL. Apologet. cap. 2.

Of the ancient Christians, in the Emperor Trajan's days, his vicegerent Pliny had no Plin. scworse thing to say, than that their custom 10.ep. 97. was to meet together at the dawning of the day, and to worship Christ with hymns and prayers as a God.

S. CYPRIAN, de Orat. Dom.

In fine

Besides the hours which were anciently used, the times of prayer and the mysteries of religion are now much increased. We are up betimes in the morning, that by our daily devotions the memory of our Lord's resurrection may be preserved and celebrated among us.

S. ATHANAS. de Meditat.

Let the sun when it riseth see the Psalter or thy Prayer-book in thine hands.

S. Babil. Reg. fus. tract. Int. 37. Rup. de Divin. Off. cap. 2.

Before we do any thing else, be we carefu to consecrate the first-fruits of the day, and the very beginnings of our holy thoughts unto the service of God.

IDEM. ibid.

Let not the day when it cometh find us sleeping in our.beds, but awaken, and up and ready, at our prayers, according to his custom, whose eyes prevented the night watches, &c. Ps. cxix.

IDEM, Epist. 63.

It is the common custom and unanimous consent of all our Churches, to be up early in the morning; and when, with earnest and devout tears, they have made confession o their sins unto Almighty God, at length with hymns and psalms to praise him for his mercies.

IDEM, in Epist. 1. ad NAZIANZ.

hat greater bliss and happiness can re be, than thus on earth to imitate the agels that are in heaven, every morning to honour and worship Him that made us all?

S. CHRYSOST. de orando Deum, lib. 1.

It behoveth us therefore to rise before the sun be up, and so to order our time, that the course of our prayers may equal and answer the course of the day. For tell me, with what face can we behold the sun, unless we worship Him first that hath made so glorious a light for us?

S. Ambros. in Examer. lib. 5. cap. 12.

Who blusheth not to hear the birds every morning, how sweetly and solemnly they sing out their praises unto God, and is so dull himself as not to do the like?

IDEM, de Virg. lib. 3.

The Lord's Prayer, and the Apostles' Creed, which do seal up our hearts unto the service and love of God, are daily to be repeated every morning.

S. HIERON, ad LAETAM.

Let there be one of good life and sound

religion set over thy daughter, who t tinual example may both teach and her to rise up betimes to prayer, and the morning hymns to the glorious pr God.

IDEM, ad EUSTOCHIUM.

Who is it that knoweth not the or hours of prayer to be the third, the and the ninth hour, with the mornis the evening?

RAB. MAUR. de Inst. Cler. lib. 2. ca
This hour of prayer is universal
served by the Church of Christ.

REPARATORY PRAYERS

TO

ALL THE HOURS THAT FOLLOW.

God be in my head and understanding.
God be in my eyes and in my seeing.
God be in my mouth and in my speaking.
God be in my heart and in my thinking.
God be at my end and my departing.

Amen.

PREVENT me, O Lord, in all my doings with thy most gracious favour, and further me with thy continual help; that in all my works begun, continued, and ended in thee, I may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

The Confession.

Almighty and most merciful Father: I have erred, and strayed from thy ways like a lost sheep. I have followed too much the devices and desires of my own heart. I have offended against thy holy laws. I have left undone those things which I ought to have done; and I have done those things which I ought not to have done: and there is no health in me. But thou, O Lord, have mercy upon me, miserable offender. Spare thou me, O God, which confess my faults. Restore thou me that am penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That I may hereafter live a godly, righteous, and

Amen.

The Prayer.

shty God, the Father of our sus Christ, who desirest not h of a sinner, but that he may m his wickedness, and live; st promised to pardon them aly repent, and unfeignedly thy holy Gospel; of thy mercy ch thee to grant me true ree, and thy Holy Spirit, that ings may please thee, which I is present; and that the rest ife hereafter may be pure, and so that at the last I may thine eternal joy; through hrist our Lord.

THE

IS OR MORNING PRAYER,

FOR THE

IRST HOUR OF THE DAY.

Father, which art in heaven, ed be thy Name. Thy kingome. Thy will be done in as it is in heaven. Give us our daily bread. And forour trespasses, As we forgive nat trespass against us. And not into temptation; But defrom evil: For thine is the a, The power, and the glory, and ever. Amen.

TINS OR MORNING PRAYER.

The Versicles.

rs. O Lord, open thou my lips.

Resp. And my mouth shall shew for any praise.

Vers. O God, make speed to save Resp. O Lord, make haste to help Glory be to the Father, and to Son: and to the Holy Ghost;

As it was in the beginning, is n and ever shall be: world without ϵ Amen.

Alleluiah. Praise the Lord. The Lord's Name be praised.

The Venite, Psal. 95.

[With which S. Ambrose saith, it was the of the Church in his time to begin t service.]

O come, let us sing unto the Lo let us heartily rejoice in the stren of our salvation.

Let us come before his prese

THE MATINS

To keep the heart as pure and free From fond and troubled fantasy: To tame proud flesh, while we deny it A full cup, and wanton diet. That when the daylight shall go out, Time bringing on the night about, We, by leaving worldly ways, May in silence sing God's praise.

Amen.

The Antiphona.

As long as I live will I magnify th in this manner, and lift up my hands thy Name.

Psal. 8.

O Lord, our Governour, how lent is thy Name in all the v thou that hast set thy glory the heavens!

Out of the mouth of ver and sucklings hast thou

Il consider thy heavens, orks of thy fingers: the he stars, which thou hast

man, that thou art mind: and the son of man, isitest him? adest him lower than the crown him with glory and

kest him to have dominion ks of thy hands: and thou I things in subjection under O Lord our Governour: how excel lent is thy Name in all the world!

Glory be to the Father, and to th Son: and to the Holy Ghost;

As it was in the beginning, is now, an ever shall be: world without end. Amer

Psal. 19.

The heavens declare the glory of God: and the firmament sheweth hi handywork.

One day telleth another: and on night certifieth another.

There is neither speech nor lan guage: but their voices are hear among them.

Their sound is gone out into a lands: and their words into the end of the world.

In them hath he set a tabernacl for the sun: which cometh forth as bridegroom out of his chamber, an rejoiceth as a giant to run his course th forth from the uttermost the heaven, and runneth about end of it again: and there g hid from the heat there-

w of the Lord is an unde-, converting the soul: the , of the Lord is sure, and isdom unto the simple.

atutes of the Lord are right, ce the heart: the commandthe Lord is pure, and giveth o the eyes.

ar of the Lord is clean, and for ever: the judgments of are true, and righteous alto-

to be desired are they than sa, than much fine gold: also than honey, and the mb.

ver, by them is thy servant

taught: and in keeping of then is great reward.

Who can tell how oft he offer O cleanse thou me from my faults.

Keep thy servant also from sumptuous sins, lest they get t minion over me: so shall I be filed, and innocent from the offence.

Let the words of my mouth the meditation of my heart: be acceptable in thy sight,

O Lord: my strength, and a deemer.

Glory be to the Father, and Son: and to the Holy Ghost;

As it was in the beginning, is no ever shall be: world without end.

Psal. 24.

The earth is the Lord's. a

therein is: the compass of the id, and they that dwell therein.

For he hath founded it upon the s: and prepared it upon the floods.

Who shall ascend into the hill of Lord: or who shall rise up in his place?

even he that hath clean hands, and ure heart: and that hath not lift his mind unto vanity, nor sworn leceive his neighbour.

Ie shall receive the blessing from Lord: and righteousness from the l of his salvation.

This is the generation of them that thim: even of them that seek face, O Jacob.

ift up your heads, O ye gates, be ye lift up, ye everlasting rs: and the King of glory shall ne in.

Who is the King of glory: it is

the Lord strong and mighty, ever the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors and the King of glory shall come in

Who is the King of glory: ever the Lord of hosts, he is the King o glory.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, are ever shall be: world without end. Amer

The Antiphona.

As long as I live will I magnify the in this manner, and lift up my hands in thy Name.

The Benediction.

Blessed are those that be undefiled in the way, and walk in the law of the Lord.

Lesson, out of the Proverbs of Solomon.

The fear of the Lord is the beging of wisdom. If sinners entice e. do not thou consent unto them. ese six things doth the Lord hate, . seven are an abomination unto n: A proud look, and a lying gue, and hands that shed innocent od. an heart that deviseth wicked ginations, feet that be swift in ing to mischief, a false witness speaketh not the truth, and he wweth discord among brethren. e multitude of words there will 1: but he that refraineth his is wise. Fear God and the and meddle not with them that itious. Keep innocency, and Ps. thing that is right, for that 88. ng a man peace at the last.

Vers. Thy testimonies are m O Lord, and my counsellors. Resp. O give me understan

I may learn thy commandment

The Song of S. Ambro.

Divinely composed when S. Aug baptized by him, and sung by in profession of their faith, and the blessed Trinity.

Te Deum laudamus.

We praise thee, O God knowledge thee to be the Lo All the earth doth worship Father everlasting.

To thee all Angels cry al Heavens, and all the Powers To thee Cherubin, and S

continually do cry,

Holy, Holy, Holy: Lord Sabaoth.

OR MORNING PRAY

aven and earth are sty: of thy Glory.

The glorious company ses: praise thee.

The goodly fellowship phets: praise thee.

The noble army of Ma

The holy Church throu world: doth acknowledg The Father: of an infin Thine honourable, tru

Son;

Also the Holy Ghost:

Thou art the King Christ.

Thou art the everlastic Father.

When thou tookest up liver man: thou didst Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

d, in thee have I trusted: let be confounded.

be to the Father, and to the to the Holy Ghost; as in the beginning, is now, and be: world without end. Amen.

'es, or the Praises at Morning Prayer.

h. Praise the Lord. rd's Name be praised.

The Antiphona.

are they that dwell in thy will be always praising thee.

E 2



Psal. 148.

O praise the Lord of heaven: praise him in the height.

Praise him, all ye angels of his: praise him, all his host.

Praise him, sun and moon: praise him, all ye stars and light.

Praise him, all ye heavens: and ye waters that are above the heavens.

Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

Praise the Lord upon earth: ye dragons, and all deeps;

Fire and hail, snow and vapours: wind and storm, fulfilling his word and all cedars;

easts and all cattle: worms and thered fowls;

Kings of the earth and all people: princes and all judges of the world;

Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psal. 149. •

O sing unto the Lord a new song:

him; and let the children or him. Let them praise his Name in joyful in their King. dance: let them sing praises him with tabret and harp. For the Lord hath pleasur people: and helpeth the meek Let the saints be joyful w let them rejoice in their be Let the praises of God mouth: and a two-edg To be avenged of the their hands; to rebuke the people; To bind their king their nobles with lin That they may be as it is written: all his saints.

y be to the Father, and to the and to the Holy Ghost; it was in the beginning is now and

s it was in the beginning, is now, and er shall be: world without end. Amen.

Psal. 150.

O praise God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.

Or, The Song of the Three honour au ... called Benedicite. O all ye Works of the Lord, bless him for ever.

ye the Lord: praise him, and magnify O ye Angels of the Lord, bless ye the Lord: Praise him, and magnify

O ye Heavens, bless ye the Lord him for ever.

praise him, and magnify him for eve O ye Waters that be above the F mament, bless ye the Lord: pre

him, and magnify him for ever.

praise him, and magnify him or ever.

O ye Stars of Heaven, bless ye the cord: praise him, and magnify him or ever.

O ye Showers, and Dew, bless ye he Lord: praise him, and magnify m for ever.

O ye Winds of God, bless ye the rd: praise him, and magnify him ever.

) ye Fire and Heat, bless ye the

O ye Nights and Days, bless y Lord: praise the Lord: praise him, and magnify for ever. O ye Light, and Darkness, bless y the Lord: praise him, and magni him for ever. O ye Lightnings, and Clouds, b' ye the Lord: praise him, and mag him for ever. O let the Earth bless the Lord him for ever. let it praise him, and magnify

ever.

... mings upon the marth, bless ye the Lord: praise him, and magnify him for ever.

O ye Wells, bless ye the Lord: praise him, and magnify him for ever.
O ye Seas, and Floods, bless ye the Lord: praise him, and magnify him for ever.

O ye Whales, and all that move in ne Waters, bless ye the Lord: praise m, and magnify him for ever.

O all ye Fowls of the Air, bless ye Lord: praise him, and magnifut for ever.

Lord: praise him, and magnify him for ever.

O let Israel bless the Lord: praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Spirits, and Souls of the Righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy, and humble Men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

at was in the beginning, is now, and shall be: world without end. Amen.

The Benediction.

Blessed is the womb that bare Thee, Lord, and the paps that gave Thee k.

The Lesson.

S. Matt. v. 3.

Blessed are the poor in spirit: for sirs is the kingdom of heaven.

Blessed are they that mourn: for my shall receive comfort.

Blessed are the meek: for they all receive the inheritance of the th.

Blessed are they that hunger and rst after righteousness: for they all be satisfied.

Blessed are the merciful: for they all obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven.

Vers. Make me to go in the path of Thy commandments.

Resp. For therein is my desire.

The Song of Zachary the Priest, called Benedictus.

Blessed be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of I

of

est, called

iod of Israel:

a mighty salvahouse of his ser-

the mouth of his

nois coronaur,

To perform the oath what to our forefather Abraha would give us;

That we being delivered hands of our enemies: him without fear;

In holiness and rights fore him: all the days of And thou, Child, shalt Prophet of the Highest: f go before the face of the pare his ways; To give knowledge unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen

The Creed.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holv Ghost, Born of the Virgin to juage both the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

The Prayers.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. this day our daily bread. And give us our trespasses, As we for: them that trespass against us. lead us not into temptation; deliver us from evil. Amen.

Vers. O Lord, shew thy mercy upor Resp. And grant us thy salvation. Vers. O Lord, save the Queen. Resp. And mercifully hear us when

call upon thee. Vers. Endue thy Ministers with rig ousness.

Resp. And make thy chosen people jo Vers. O Lord, save thy people.

Resp. And bless thine inheritance.

Vers. Give peace in our time, O Lor Resp. Because there is none other

fighteth for us, but only thou, O Vers. O God. make clean our he within us.

Resp. And take not thy holy Spirit:

118.

. O Lord, hear my prayer.

200. And let my crying come unto

Then the Collects proper for the week, with these prayers following.

The Second Collect, for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The Third Collect, for Grace.

O Lord, our heavenly Father, Almighty and everlasting God, who

hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; an grant that this day we fall into n sin, neither run into any kind of dar ger; but that all our doings may be ordered by thy governance, to dalways that is righteous in thy sight through Jesus Christ our Lord. Amer

A DEVOUT PRAYER, Which may be used at all times.

T

Grant me, gracious Lord, a pur intention of my heart, and a steadfar regard to thy glory in all my action. Possess my mind continually wit thy presence, and ravish it with th love, that my only delight may be to be embraced in the arms of the protection.

Be thou a light unto mine eyes, ausic to mine ears, sweetness to my taste, and a full contentment to my heart. Be thou my sunshine in the day, my food at the table, my repose in the night, my clothing in nakedness, and my succour in all necessities.

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Lord Jesu, I give thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me, and of all that is mine, as it seemeth best to thee, and to the glory of thy blessed Name.

ıv.

I am not now mine, but thine. Therefore claim me as thy right, keep me as thy charge, and love me as thy child. Fight for me when I

am assaulted, heal me when I am wounded, and revive me when I am destroyed.

v.

My Lord and my God, I beseech thee to give me patience in troubles, humility in comforts, constancy in temptations, and victory against all my ghostly enemies. Grant me sorrow for my sins, thankfulness for thy benefits, fear of thy judgments, love of thy mercies, and mindfulness of thy presence for evermore.

VI.

Make me humble to my superiors and friendly to my equals: make me ready to pleasure all, and loth to offend any: make me loving to my friends, and charitable to mine enemies.

VII.

re me modesty in my countetion, gravity in my behaviour, detion in my speech, holiness in houghts, and righteousness in all actions. Let thy mercy cleanse from my sins, and let thy grace ug forth in me the fruits of evering life.

VIII.

Lord, let me be obedient without guing, humble without fawning, tient without grudging, pure witht corruption, merry without lightss, sad without mistrust, sober witht dulness, true without doubleness, ring thee without desperation, and usting in thee without presumption.

IX.

Let me be joyful for nothing but

that which pleaseth thee; nor sor rowful for any thing but that which doth displease thee. Let my labou be my delight, which is for thee and let all rest weary me, which i not in thee.

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Give me a waking spirit and a dili gent soul, that I may seek to know thy will, and when I know it truly may perform it faithfully, to the honour and glory of thy ever blesses Name. Amen.

The Final Prayers.

Assist us mercifully, O Lord, in these our supplications and prayers and dispose the way of thy servant towards the attainment of everlasting salvation; that, among all the change and chances of this mortal life, they ever be defended by thy most cious and ready help; through esus Christ our Lord. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

The Doxology.

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Now unto the King eternal, the immortal, invisible, and only wise God, be honour and glory for ever and ever. Amen.

The End of the Matins, or First Hour of Prayer.



THE

THIRD HOUR OF PRAYERS:

OR,

THE MIDDLE SPACE BETWEEN SUN RISING AND NOON.



THE

ANCIENT USE OF PRAYERS

AT THE

THIRD HOUR.

The third hour of the day is commonly called Steph.

Bur. de
by the Italians, The Golden hour; and in the fit.

decrees of the Church, Distin. 44. Can. fin. it
is termed The Holy hour. A time in a manner
made sacred to Christians, even by the Holy
Ghost himself, saith Rupertus; as,

They were all with one accord in one Acts ii. place; and suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost.

words of St. Peter (it is but the third hour of the day) it appeareth, that this descent of the Holy Ghost was at the third hour of prayer, at which time and godly exercise the Apostles were then assembled.

Mark xv. 12, 13. Pilate said unto them, what will ye that I do to the King of the Jews? They cried again, Crucify Him, Crucify Him, &c. And it was the third hour. Verse 25.

Dan. vi.

And he kneeled three times a day before the Lord. The first of which times (saith S. Cyprian and S. Hierom) hath been always understood to be the third hour of prayer.

CONST. APOST. lib. 8. cap. 34.

Let your prayers be made at the third hour also; for then it was when Pilate gave sentence upon our Lord and Saviour to have him crucified.

TERTUL. de Jejun. cap. 10.

The third, the sixth, and the ninth hours as they are the more eminent parts of the day, to distribute apd distinguish the public affairs of men; so have they been accounted the most solemn times of prayer and divine duties in the Church of God. For at the

sour were the holy Apostles met toer at their devotions, and filled with the ser of the Holy Ghost.

S. CYPRIAN, de Orat. Dom.

In the exercise of devotion and prayer we read that the three children, and the prophet Daniel, men strong in faith, and victorious in captivity, observed the third hour of the day; a mystery, no doubt of the Holy and Blessed Trinity, which was afterwards to be made manifest, and a type of the Holy Ghost's descent at that very hour.

S. BASIL, in Reg. fus. tract. Int. 37.

At the third hour of the day let us give ourselves to holy supplications and prayers, having in continual remembrance the most glorious gift of the Holy Ghost, which was then bestowed upon the Apostles of Christ, as they were devoutly met together at their prayers and holy exercises. And let us beseech Almighty God, that we also may be made fit to receive the like blessed sanctifi-

IDEM, de obitu PAULÆ.

At the *third*, sixth, and ninth hours she said her Psalter, and orderly performed her devotions.

ISID. de Eccl. off. lib. 1. cap. 19.

For the service of the holy and undivided Trinity are these three hours devoted to prayer.

PRAYERS

FOR THE

THIRD HOUR.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

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Vers. O God, make speed to save me. Resp. O Lord, make haste to help me.

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The Hymn.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes; give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And Thee, of Both, to be but One;

.t through the ages all along is may be our endless song; Praise to thy eternal merit, Father, Son, and Holy Spirit.

Amen.

The Antiphona.

Shew thy servant the light of thy countenance, and save me for thy mercy's sake.

Psalm 15.

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whose doeth these things: shall never fall.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

ato thee, O Lord, will I lift up soul; my God, I have put my ast in thee: O let me not be conacounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

Shew me thy ways, O Lord: and teach me thy paths.

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Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

O remember not the sins and

offences of my youth: but accordi to thy mercy think thou upon me, Lord, for thy goodness.

Gracious and righteous is the Lor therefore will he teach sinners in 1 way.

Them that are meek shall he gu in judgement: and such as are go tle, them shall he learn his way.

All the paths of the Lord a mercy and truth: unto such as ke his covenant, and his testimonies.

For thy Name's sake, O Lord: merciful unto my sin, for it is grea

What man is he, that feareth t Lord: him shall he teach in the w that he shall choose.

His soul shall dwell at ease: a his seed shall inherit the land.

The secret of the Lord is amo them that fear him: and he will sh them his covenant. Ae eyes are ever looking unto Lord: for he shall pluck my feet 4 of the net.

Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

The sorrows of my heart are enlarged: O bring thou me out of my troubles.

Look upon my adversity and misery: and forgive me all my sin.

Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

Deliver Israel, O God: out of all his troubles.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 145.

I will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee: and praise thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

One generation shall praise thy works unto another: and declare thy power.

As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works; So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

The Lord is gracious, and merciful: long-suffering, and of great goodness.

The Lord is loving unto every man: and his mercy is over all his works.

All thy works praise thee, O Lord: and thy saints give thanks unto thee.

They shew the glory of thy kingdom: and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

The Lord upholdeth all such fall: and lifteth up all those that a down.

The eyes of all wait upon thee, Lord: and thou givest them th meat in due season.

Thou openest thine hand: and f est all things living with plenteon ness.

The Lord is righteous in all ways: and holy in all his works.

The Lord is nigh unto all the that call upon him: yea, all such call upon him faithfully.

He will fulfil the desire of the that fear him: he also will hear th cry, and will help them.

The Lord preserveth all them the love him: but scattereth abroad the ungodly.

My mouth shall speak the pra of the Lord: and let all flesh g as unto his holy Name for ever

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Benediction.

Blessed be the Lord God of Israel from everlasting, and world without end.

The Lesson.

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Ephes. 6.

Take unto you the whole armour of God, that ye may be able to resist the evil day, and stand perfect in all things. Stand therefore, and your loins gird with the truth, having on the breast-plate of righteousness, and having shoes on your feet, that ye may be prepared for the gospel of

Above all, take to you the PRAYERS and al shield of faith, wherewith ye may quench all the fiery darts of the Take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray wicked one. always with all manner of prayer and supplication in the Spirit: and watch thereunto with instance.

Vers. O, Lord hear my prayer.

Resp. And let my cry come unto thee.

The Prayers.

Almighty God, which as about this hour didst instruct, and replenish the hearts of thy faithful servants, by sending down upon them the light o thy Holy Spirit: Great me by th same Spirit to have a right judgme

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a things, that I may both pere and know what I ought to do, d also have grace and power faithally to fulfil the same; through the merits of our Lord Jesus Christ, who was also at this hour contented to receive the bitter sentence of death for us, and now liveth and reigneth with thee in the unity of the same blessed Spirit, one God, world without end. Amen.

II.

Almighty God, the fountain of all goodness, and the well-spring of divine graces, who hast vouchsafed to regenerate me, being born in sin, by water and the Holy Ghost in the blessed laver of Baptism, thereby receiving me into the number of thy children, and making me an heir of everlasting life, in the communion of

94 PRAYERS FOR THE THIRD HOUR.

thy glorious saints: strengthen me I beseech thee, O Lord, with the blessed Spirit of thine, the Ghostl Comforter; and daily increase in m thy manifold gifts of grace, the spir of wisdom and understanding, the spirit of counsel and ghostly strength the spirit of knowledge and true god liness, and fulfil me, O Lord, with the spirit of thy holy fear, even through Him who hath sent down the Spirit upon His Church, Jesus Christour Lord. Amen.

The Lord's Name be praised, from th rising up of the sun, unto the goin down thereof.

The End of the Third Hour.

THE

TH HOUR OF PRAYER;

OR,

MID-DAY.



For many reasons (saith S. Cyprian) is the De Orat.
sixth hour of prayer observed by devout
Christians, as being a time that hath been
specially consecrated and advanced thereunto,
both in the Old and New Testament.

And at noon-day will I pray, and that in- Ps. lv. 17. stantly: and he shall hear my voice.

There they crucified him; and it was Luke about the sixth hour. At which time 44. our Saviour offered His last prayers upon the altar of His cross.

Peter went up upon the house-top to Acts x 9.

pray about the sixth hour.

hour; for at that un-Saviour crucified upon the cross io.

TERTUL. de Jejun. cap. 10.

The sixth hour hath been ever accounted a solemn time for devotion and prayer.

S. CYPRIAN. de Orat. Dom. Besides, we observe the sixth hour, not only for that we find holy men before us to have done the like, both in the Old Testament, as Daniel in his chamber; and in the New, as Peter upon his house: but also for that our Lord Jesus Christ was at this hour exalted upon the cross, like the serpent in the wilderness, that whosoever turneth to Him might be healed.

S. BASIL. in Reg. fus. tract. Int. 37. When we pray at the sixth hour, we i tate that holy saint, who said, And at time will I call upon thee. There i arrow that flieth about, and a devil

yeth in the no ld then seek, as red from them.

S. ATHAN

Be instant at pr ship Him that hur at the sixth hour c

S. Isid. E

The third, the they divide the time, and are t that, whilst we a business, and m God, the very lus in mind th less than thre (besides morn invite us to prand worship Son, and Hol

PRAYERS

FOR THE

SIXTH HOUR.

Father, which art in heaven, ed be thy Name. Thy kingome. Thy will be done in As it is in heaven. Give us y our daily bread. And forour trespasses, As we forgive nat trespass against us. And not into temptation; But defrom evil: For thine is the n, The power, and the glory, r and ever. Amen.

O God, make speed to save model of Lord, make haste to h

Alleluiah. Praise the Lord. The Lord's Name be praised.

The Hymn.

Who more can crave

Than God for me hath done?

To free a slave

That gave his only Son.

Blest be that hour

When He repaired my loss;

I never will

Forget my Saviour's Cross. Whose death revives

My soul. Once was I dead; But now I'll raise

The Antiphona.

The Lord hath redeemed me from all my sins.

Psalm 103.

Praise the Lord, O my soul: and all that is within me praise his holy Name

Praise the Lord, O my soul: and forget not all his benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction; and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

The Lord executeth righteousness and judgement: for all them the are oppressed with wrong.

shewed his ways unto Moses: works unto the children of Is-

1.

The Lord is full of compassion and rcy: long-suffering, and of great odness.

He will not alway be chiding: neir keepeth he his anger for ever.

He hath not dealt with us after sins: nor rewarded us according our wickednesses.

For look how high the heaven is in nparison of the earth: so great is mercy also toward them that fear

Look how wide also the east is m the west: so far hath he set our s from us.

Yea, like as a father pitieth his n children: even so is the Lord reiful unto them that fear him.

For he knoweth whereof we are

made: he remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

Even upon such as keep his covenant: and think upon his commandments to do them.

The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words. O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 116.

I am well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me. I shall find trouble and heaviness and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righte ous: yea, our God is merciful.

The Lord preserveth the simple: was in misery, and he helped me.

Turn again then unto thy rest, C my soul: for the Lord hath rewarder thee.

And why? thou hast delivered my soul from death: mine eyes fron tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will speak; but I was sore troubled: said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me? All receive the cup of salvation:

all upon the Name of the Lord.
will pay my vows now in the sence of all his people: right dear the sight of the Lord is the death his saints.

Behold, O Lord, how that I am y servant: I am thy servant, and a son of thine handmaid; thou st broken my bonds in sunder.

I will offer to thee the sacrifice of anksgiving: and will call upon the ame of the Lord.

I will pay my vows unto the Lord, the sight of all his people: in the urts of the Lord's house, even in e midst of thee, O Jerusalem. aise the Lord.

Glory be to the Father, and to the n: and to the Holy Ghost;

As it was in the beginning, is now, and er shall be: world without end. Amen.



Psalm 117.

O Praise the Lord, all ye heather praise him, all ye nations.

For his merciful kindness is ev more and more towards us: and t truth of the Lord endureth for eve Praise the Lord.

Glory be to the Father, and to t Son: and to the Holy Ghost;

As it was in the beginning, is now, a ever shall be: world without end. Ame

The Benediction.

Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

The Lesson.

Phil. ii. 5.

Let the same mind be in you, was in Christ Jesus, who when was in the shape of God, yet: himself of no reputation, but bled himself, and became obedient to the death, even to the death of the Cross. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that at the Name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confess, that Jesus Christ is the Lord, unto the praise of God the Father.

Vers. I will make my prayer unto thee. O Lord.

Resp. In an acceptable time.

The Prayers.

ı.

Save us, O Blessed Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Help us, we beseech thee, O God of our salvation. 11.

O Lord Jesus Christ, the blessed Son of God, who hast suffered death for me upon the cross, that I might thereby be brought unto eternal life: have mercy on me, I beseech thee, both now and at the hour of death: and grant unto me thy humble servant, with all other good people that have this thy blessed Passion in devout remembrance, a prosperous and godly life in this present world, and through thy grace eternal glory in the world to come, where, with the Father and the Holy Ghost, thou livest and reignest ever one God. world without end. Amen.

The Lord's Name be praised, from the rising up of the sun, unto the going down thereof.

The end of the Sixth Hour.

THE

NTH HOUR OF PRAYER;

OR,

MID-SPACE BETWEEN NOON
AND SUNSET.



ANCIENT USE OF PRAYERS

AT THE

NINTH HOUR.

That the ninth hour also hath ever been a chosen and a solemn time for devout prayer, these places of the Holy Scripture, and the old Fathers, will give sufficient testimony.

Peter and John went up together into the Acts iii. temple at the ninth hour of prayer, or, at that hour of prayer, which is called the ninth hour.

Cornelius was a devout man, and one Acts at that feared God with all his house, who gave much alms to the people, and prayed to God continually. He saw in a manifest vision, and it was about the ninth hour of the day, an angel of God coming unto him, who

USE OF PRAYERS AT said, Cornelius, thy prayers and thine alms 114

are come up for a memorial before God. And at the ninth hour Jesus cried with a

loud voice, and yielded up the ghost.

CONST. APOST, lib. 8. cap. 34.

We observe also the ninth hour of prayer, for that at this time the sun was darkened, and the earth shaken with horror, as being not able to suffer, or to look upon thos bitter cruelties of the Jews, wherewith t God of heaven and earth was despited.

S. CYPRIAN. de Orat. Dom.

Our Lord and Saviour was exalted his cross at the sixth hour of the day there being tormented three long ho gether, at the ninth hour he made our redemption, and yielded up his to save ours. So mysterious we times of prayer, which holy men c chosen for the exercise of their pi

S. Basil. in Reg. fus. tract.

The Apostles themselves had

how fit and needful our prayers are at the minth hour of the day; an hour which Peter and John observed, wherein to go up to the very temple and pray; it being a sacred memorial also of that time when our Lord Jesus was put to death, that He might keep us from death.

S. HIERON. in Dan. 6.

The Church hath ever been accustomed, to interpret one of the Prophet's times of prayer to be the *ninth hour*, and to observe it accordingly.

RAB. MAUR. de Inst. Cler. lib. 2. cap. 6.

The ninth hour of the day is therefore accounted a solemn and a sacred time among us, that remembering how Christ at this hour commended up his Spirit into the hand of his Father, we also with devout prayers and supplications might yield up unto Him both our souls and bodies as a living sacrifice, &c.

Rup. de Div. off. lib. 1. cap. 5.

At this hour did the Sacraments of the

116 USE OF PRAYERS AT THE NINTI

Church flow from the side of our! the blood whereby we are redeem the water wherewith we are reg. Jesus yielded up the ghost; the t admitted into Paradise; the labour into the vineyard, and forgiveness promised to them that repent ar unto Christ, even at the last hour day. Pray we therefore with all s tion, &c.

PRAYERS

FOR THE

NINTH HOUR.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Vers. O God, make speed to save me. Resp. O Lord, make haste to help me.

Glory be to the Father, and to Son: and to the Holy Ghost;

As it was in the beginning, is now, ever shall be: world without end. Am

Alleluiah. Praise the Lord. The Lord's Name be praised.

The Hymn.

O thou God Almighty,
Father of all mercy,
Fountain of all pity,
Grant, we beseech thee,
Of thy great elemency,
On us to have mercy,
Now and at the hour of death.

Amer

The Antiphona.

And now, Lord, what is my hop truly, my hope is even in thee.

Psalm 34

I will alway give thanks unto

ord: his praise shall ever be in my

My soul shall make her boast in he Lord: the humble shall hear thereof, and be glad.

O praise the Lord with me: and let us magnify his Name together.

I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened: and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

The angel of the Lord tarrieth round about them that fear him: and delivereth them.

O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him. O fear the Lord, ye that are his saints: for they that fear him lack nothing.

The lions do lack, and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

What man is he that lusteth to live: and would fain see good days?

Keep thy tongue from evil: and thy lips, that they speak no guile.

Eschew evil, and do good: seek peace, and ensue it.

The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil: to root

ie remembrance of them from earth.

The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

Great are the troubles of the righteous: but the Lord delivereth him out of all.

He keepeth all his bones: so that not one of them is broken.

But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 46.

God is our hope and strength: a very present help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

The heathen make much ado, and

the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

The Lord of hosts is with us; the God of Jacob is our refuge.

O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us: the God of Jacob is our refuge.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 54.

Save me, O God, for thy Name's sake: and avenge me in thy strength.

Hear my prayer, O God: and hearken unto the words of my mouth.

For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

Behold, God is my helper: the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies: destroy thou them in thy truth.

An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies. Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Benediction.

Blessed are the merciful, for they shall obtain mercy.

The Lesson.

Eph. v. 1.

Be ye followers of God as dear children: and walk in love, even as Christ loved us, and gave himself for us an offering, and a sacrifice of a sweet savour unto God. Offer up ROIN. XII. your bodies as a living sacrifice, holy and acceptable unto God, which is your reasonable service of God. And fashion not yourselves like unto this world.

Vers. The Lord is loving unto even

Resp. And his mercy is over all works.

The Prayers.

1.

Hear me, O Lord, and rememl now that hour, in which thou di once commend thy blessed Spirit is the hands of thy heavenly Fathwhen with a torn body, and a brokeart thou didst shew forth the bowels of thy mercy, and die for I beseech thee, O thou Brightn and Image of God, so to assist me this thy most precious death, the live only unto thee: and at the linear of my departing from this metal life, I may commend my soul is thy hands, and thou mayst rece

me into life immortal, there to reign with thee for ever and ever. Amen.

II.

Almighty God, who of thy tender love towards man, hast sent our Saviour Christ to suffer death upon the cross for us, that all mankind should follow the example of his great humility; mercifully grant that we, who have this his most precious Death and Passion in continual remembrance, may both follow the example of his patience, and be made partakers of his glory, through the same Jesus Christ our Lord. Amen.

The Lord's Name be praised.

The end of the Ninth hour.



PRAYERS

ΑT

THE VESPERS,

OR

TIME OF EVENSONG.



THE

ANCIENT USE

OF

EVENING PRAYER.

The morning began, the three hours conued, and the evening ends our day. Neither my work we take in hand like to prosper, less it be begun, continued, and ended in m, who must prevent us with His most graus favour, and further us with His continued p.

In which regard the very heathens, who not how to serve God aright, yet thus ch they knew, that in the morning and the ming there was a service to be given Him; Plat. 10. I they acknowledged it every man's duty to form the same.

Besides, in the Old Law the evening was a Exod. xite cial time appointed by God Himself for the Numb. rring up of solemn eacrifice; and in the

Exod.

Matt. New, Christ chose it for the institution of blessed Supper, a time wherein His bru

Matt. Rody was taken down from the cross, and up in the grave. Which being all the sa mysteries of our Christian religion, and

Isid Etym. time itself most naturally inviting, and as nishing us to contemplation and prayer, n must they be either indevout, or somet worse, that will not duly observe this hou God's service. The testimonies and exam of holy men are these.

Gen. And Isaac went out to meditate, or pray, in the evening.

And the whole multitude of the per shall offer it in sacrifice at the evening.

Namb. My sacrifices ye shall observe to a xxviii. 2 to me in their due season: in the even ye shall offer, &c.

Ps. Iv. 17. In the evening will I pray, and he s hear my voice.

Ps. exti.

Let my prayer be set forth in thy si
as the incense; and let the lifting up of
hands be as an evening sacrifice.

Matt.
sxvi. 20.
In the evening he sat down with
twelve. And whilst they were at sup
Jesus took bread and blessed it, &c.

Watch ye therefore, for ye know not Mark xiii. 35. when the Lord of the house will come, whether in the evening, or at midnight, &c.

CONST. APOST. lib. 8. cap. 34.

Let your devout prayers be made also in the evening with thanksgiving unto God, who hath given you the night wherein to rest from your daily labours.

CONCIL. LAODIC. can. 18.

And fit it is, the same order of prayer should be observed in the vespers or the evensong of the Church.

S. BASIL. orat. in S. JULIT.

When thou lookest upon the heavens, and beholdest the beauty of the stars, adore Him that in his wisdom made them all for thee. When the day is ended, and the night approacheth on, fall down and worship Him who made both the day and the night, to give thee joy and rest.

S. Ambros. lib. 3. ep. 11.

I began to think upon that versicle, which we had used a little before in our eventous.

134 ANCIENT USE OF EVENING PRAYER.

S. HIERON. ad EUSTOCH.

The evening is a common and usual time of prayer with all men.

ISID. de Eccl. off. lib. 1. cap. 20.

In honour and memory of those great mysteries, which at this time have been performed for us, do we present ourselves with the sacrifice of prayers and thanksgiving, before the presence of Almighty God.

PRAYERS

FOR

THE EVENING.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Vers. O God, make speed to save me. Resp. O Lord, make haste to help me.

٠

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

Alleluiah. Praise the Lord. The Lord's Name be praised.

The Hymn.

Salvator mundi Domine.

Blessed Saviour, Lord of all, Vouchsafe to hear us when we call; And now to those propitious be, That in prayer bow to thee, Still to be kept from misery.

Great Ruler of the day and night,
On our darkness cast thy light;
And let thy Passion pardon win
For what we have offended in
Thought, or word, or deed of sin.

And as thy mercy wipes away What we have done amiss to-day; So now the night returns again, Our bodies and our souls refrain From being soil'd with sinful stain.

Let not dull sleep oppress our eyes,
Nor us the enemy surprise;
Nor fearful dreams our minds affright,
While the blackness of the night
Holds from us the cheerful light.

To thee who dost by rest renew
Our wasted strength, we humbly sue
That when we shall unclose our eyes,
Pure and chaste we may arise,
And make our morning sacrifice.

Honour, Lord, to Thee be done,
O thou blessed Virgin's Son,
With the Father, and the Spirit,
As is Thine eternal merit,
Ever and ever to inherit.

Amen.

The Antiphona.

He hath made the outgoings of the morning and evening to praise him.

Psalm 111.

I will give thanks unto the with my whole heart: secretly an the faithful, and in the congrega

The works of the Lord are gr sought out of all them that pleasure therein.

His work is worthy to be pra and had in honour: and his rig ousness endureth for ever.

The merciful and gracious I hath so done his marvellous wo that they ought to be had in ren brance.

He hath given meat unto them fear him: he shall ever be mindf his covenant.

He hath shewed his people power of his works: that he give them the heritage of the heat

The works of his hands are ve

nd judgment: all his commandments re true.

They stand fast for ever and ever : nd are done in truth and equity.

He sent redemption unto his peole: he hath commanded his coveant for ever; holy and reverend is is Name.

The fear of the Lord is the begining of wisdom: a good understanding have all they that do thereafter; he praise of it endureth for ever.

Glory be to the Father, and to the on : and to the Holy Ghost;

As it was in the beginning, is now, and ver shall be: world without end. Amen.

Psalm 112.

Blessed is the man that feareth the ord: he hath great delight in his ommandments.

His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

A good man is merciful, and lendeth: and will guide his words with discretion.

For he shall never be moved: and the righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

His heart is established, and will not shrink: until he see his desire upon his enemies.

He hath dispersed abroad, and

iven to the poor: and his righteousless remaineth for ever; his horn shall be exalted with honour.

The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 141.

Lord, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

Set a watch, O Lord, before my

mouth: and keep the door of lips.

O let not mine heart be inclined any evil thing: let me not be oc pied in ungodly works with the n that work wickedness, lest I eat such things as please them.

Let the righteous rather smite friendly: and reprove me.

But let not their precious bal break my head: yea, I will pray against their wickedness.

Let their judges be overthrown stony places: that they may hear words, for they are sweet.

Our bones lie scattered before pit: like as when one breaketh a heweth wood upon the earth.

But mine eyes look unto thee, Lord God: in thee is my trust, cast not out my soul.

Keep me from the snare that tl

have laid for me: and from the traps of the wicked doers.

Let the ungodly fall into their own nets together: and let me ever escape them.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Benediction.

Blessed are the pure in heart: for they shall see God.

The Lesson.

St. Mark xiii. 33.

Take heed, watch and pray: for ye know not when the time is. For the Son of man is as one taking a far journey, who left his house, and gave authority to his servants, and to every

man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house will come, at even, or at midnight, or at the cock-crowing, or in the morning: lest if he come suddenly, he find you sleeping. And what I say unto you, I say unto all. Watch. At that time Jesus said: Come unto me all ye that are laboured, and sore travailed, and I will give you rest. Take my yoke upon you, (my voke is easy, and my burden light,) and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls.

Magnificat,

Or the Song of the blessed Virgin Mary.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

Matt. xi.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever. Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Prayers.

ı.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

II.

Almighty God, the fountain of all

wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

III.

O Lord, our heavenly Father, Almighty and everliving God, by whose providence both the day and the night are governed: vouchsafe, we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the blessed wing of thy most mighty protection, and to cover us with thy

heavenly mercy, that neither the princes of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence, may be preserved from all adversities that may hurt the body, and from all wicked thoughts which may assault and defile the soul, through Jesus Christ our Lord. Amen.

ıv.

O thou that art the Light eternal, and the Sun of righteousness, evermore arising, and never going down, giving life, and food, and gladness unto all things: mercifully vouchsafe to shine upon me, and cast thy blessed beam upon the darkness of my understanding, and the black mists of my sins and errors, for thy only merits, who art alone my Saviour, Jesus Christ our Lord. Amen.

The Lord's Name be praised from the rising up of the sun, unto the going down thereof.

The end of the Prayers at Evening.





THE COMPLINE

OR

FINAL PRAYERS

TO BE SAID BEFORE BE

will not suffer mine eyes e eyelids to slumber: neith ny head to take any rest a place for the habitation

S. CHRYSOST. de orando Deum, lib. 1.

Tell me, with what confidence canst tho lie down to sleep, and pass away the black darkness of the night? With what fearfu and ugly dreams shall thy soul (thinkes thou) be troubled, unless thou shalt firs arm thyself against such delusions and fear by strong and devout prayers? Let the wicked spirits find thee without such a guard, and presently thou becomest a preunto them: let them but spy thee at the prayers, and presently like frighted thieve they run away.

THE PRAYERS.

The Antiphona.

od be merciful unto us and bless us, shew us the light of his countece, and be merciful unto us.

Psalm 91.

To be said at this time, according to the direction of S. Basil, in Reg.

Whoso dwelleth under the defence the most High: shall abide under shadow of the Almighty.

will say unto the Lord, Thou art hope, and my strong hold: my l. in him will I trust.

'or he shall deliver thee from the re of the hunter: and from the some pestilence.

He shall defend thee twings, and thou shalt be shis feathers: his faithful truth shall be thy shield and

Thou shalt not be afrai terror by night: nor for t that flieth by day;

For the pestilence that w darkness: nor for the sick destroyeth in the noon-day.

Glory be to the Father, a Son: and to the Holy Ghost;

As it was in the beginnin and ever shall be: world wi Amen.

The Lesson.

1 Pet. v. 8.

Be sober and watch, becadversary the devil goeth a roaring lion, seeking who

155

come as a thief in the night, in which the heavens shall pass y with a great noise, and the eleits shall melt with fervent heat. ing then that all these things shall lissolved, what manner of persons ht we to be in all holy conversaand godliness.

Nunc Dimittis.

Or the Song of Symeon.

ord, now lettest thou thy servant art in peace: according to thy

'or mine eyes have seen: thy salon,

Which thou hast prepared: before face of all people;

o be a light to lighten the Gens: and to be the glory of thy ple Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

The Creed.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

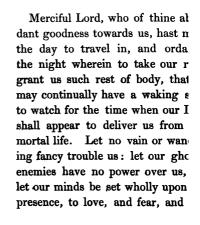
I believe in the Holy Ghost; The

holy Catholic Church; The Communion of Saints; The Forgiveness of sins. The Resurrection of the body, And the life everlasting. Amen.

The Prayers.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.



in thee alone: that being refreshed with a moderate and sober sleep, we may rise up again with cheerful strength and gladness, to serve thee in all good works, through Jesus Christ our Lord. Amen.

11.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ Amen.

The Benediction.

God the Father bless me: God the Son defend me: God the Holy Ghost preserve me now and for ever. Amen.

PRAYERS AT BEDTIME,

To be committed unto perfect memory.

An admonition before we go to sleep.

Permit not sluggish sleep
To close your waking eye,
Till that with judgment deep
Your daily deeds you try.
He that his sins in conscience keeps,
When he to quiet goes,
More desperate is than he that sleeps
Amidst his mortal foes.

When we enter into our bed.

In the Name of our Lord Jesus Christ (who was crucified upon his cross, and laid into his grave for me,) I lay me down to rest; He bless me, keep me, and save me; raise me up gain, and bring me at last to life eternal. Amen.

As we lie down to sleep.

At night lie down, Prepare to have Thy sleep thy death, Thy bed thy grave.

Awake, arise, Think that thou hast Thy life but lent,— Thy breath a blast.

I.

I will lay me down in peace and take my rest, for it is thou, Lord, only, that makest me dwell in safety.

II.

Have mercy upon me, O Lord, now, and at the hour of death. ш.

Preserve me while I am waking, and defend me when I am sleeping, that my soul may continually watch for thee, and both body and soul may rest in thy peace for ever. Amen, Amen, Amen.

The end of the last hour at Night.

THE

EVEN PENITENTIAL PSALMS,

WITH THE

LITANY AND SUFFRAGES.



THE

SEVEN PENITENTIAL PSALMS.

To be used in times of penance, fasting, affliction, or trouble; or at any other time, as private devotion shall move us.

The Antiphona.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Psalm 6.

Domine, ne in furore.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My soul also is sore troubled: but, Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul: O save me for thy mercy' sake.

For in death no man remembered thee: and who will give thee than in the pit?

I am weary of my groaning; evenight wash I my bed: and water couch with my tears.

My beauty is gone for very t

: and worn away because of all

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 32.

Beati, quorum.

Blessed is he whose unrighteousness is forgiven: and whose sin is Blessed is the man unto whom Lord imputeth no sin: and in waspirit there is no guile.

For while I held my tongue: bones consumed away through daily complaining.

For thy hand is heavy upon day and night: and my moistur like the drought in summer.

I will acknowledge my sin thee: and mine unrighteousness ! I not hid.

I said, I will confess my sins the Lord: and so thou forgavest wickedness of my sin.

For this shall every one that godly make his prayer unto thee, time when thou mayest be fou but in the great waterfloods they a not come nigh him.

Thou art a place to hide me thou shalt preserve me from trou shalt compass me about with ags of deliverance.

I will inform thee, and teach thee the way wherein thou shalt go: d I will guide thee with mine eye. Be ye not like to horse and mule, nich have no understanding: whose buths must be held with bit and idle, lest they fall upon thee.

Great plagues remain for the undly: but whoso putteth his trust the Lord, mercy embraceth him on ery side.

Be glad, O ye righteous, and rece in the Lord: and be joyful, all that are true of heart.

Glory be to the Father, and to the n: and to the Holy Ghost;
As it was in the beginning, is now,

As it was in the beginning, is now, d ever shall be: world without end. men. there any rest in my bones, by rear of my sin.

For my wickednesses are gone o my head: and are like a sore burd too heavy for me to bear.

My wounds stink, and are corruj through my foolishness.

I am brought into so great trou and misery: that I go mourning the day long.

For my loins are filled with a

ase: and there is no whole part ay body.

am feeble, and sore smitten: I e roared for the very disquietness ny heart.

ord, thou knowest all my desire: my groaning is not hid from 3.

My heart panteth, my strength a failed me: and the sight of mine s is gone from me.

My lovers and my neighbours did and looking upon my trouble: and kinsmen stood afar off.

They also that sought after my life snares for me: and they that it about to do me evil talked of kedness, and imagined deceit all day long.

As for me, I was like a deaf man, I heard not: and as one that is nb, who doth not open his mouth.



I became even as a man that heareth not: and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

And I, truly, am set in the plague: and my heaviness is ever in my sight.

For I will confess my wickedness: and be sorry for my sin.

But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

They also that reward evil for good are against me: because I follow the thing that good is.

Forsake me not, O Lord my God: be not thou far from me.

Haste thee to help me: O Lord God of my salvation.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

Psalm 51.

Miserere mei, Deus.

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: as put out all misdeeds.

Make me a clean heart, O Go and renew a right spirit within me

Cast me not away from thy sence: and take not thy Holy S from me.

O give me the comfort of thy again: and stablish me with th Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

Psalm 102.

Domine, exaudi.

Hear my prayer, O Lord: and let my crying come unto thee.

Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

My heart is smitten down, and withered like grass: so that I forget to eat my bread.

For the voice of my groaning: my bones will scarce cleave to my flesh.

I am become like a pelican in the wilderness: and like an owl that is in the desert.

I have watched, and am even as it were a sparrow: that sitteth alone upon the housetop.

Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread: and mingled my drink with weeping;

And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

My days are gone like a shadow: and I am withered like grass.

But, thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations. Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

When the Lord shall build up Sion: and when his glory shall appear;

When he turneth him unto the prayer of the poor destitute: a despiseth not their desire.

This shall be written for those t come after: and the people wl shall be born shall praise the Lor

For he hath looked down fror sanctuary: out of the heaven di Lord behold the earth; That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

When the people are gathered together: and the kingdoms also, to serve the Lord.

He brought down my strength in my journey: and shortened my days.

But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt

endure: they all shall wax old as doth a garment;

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 130.

De profundis.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 143.

Domine exaudi.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto

thee: my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.

184 THE SEVEN PENITENTIAL PSALMS.

And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Antiphona.

Remember not, Lord, our offences, nor the offences of our forefathers; nei ther take thou vengeance of our sins spare us, good Lord, spare thy peopl whom thou hast redeemed with thy mc precious blood, and be not angry with for ever.

THE LITANY:

To be used on Sundays, Wednesdays, and Fridays, after the Morning Prayers, or any other hour of devotion:

As also.

Upon the Rogation and Fasting days; and in the time of Plague, Famine, War, and other calamities.

Such miseries as being present or immi- R. H. l. nent all men are apt to bewail with their Liturg. tears, they that be religious and wise will 2. cap. 5. ever seek to prevent or avert with their de vocat. prayers. In regard whereof these Litanies cap. 4 were at first composed by the Fathers in the lib. 2. ad primitive church, solemnly to be used for S. Hie the appeasing of God's wrath in public evils, E and for the procuring of his mercy in com- epist. 68 mon benefits.

THE LITANY.

st they were not so large as now eing augmented by Mamercus, ienna, and by Sidonius Apollinaof Averna, and afterwards by S. the Great, bishop of Rome, in the there was much affliction and roughout the world.

roughout the world. their days they have been brought ours, and in the meanwhile got st: the addition and invocation of ats' names (which some men have to annexed), being by Walafride 3 own confession, but a novelty; and e are not inserted into these our 3; which being lately by our own brought into that absolute perfecth for matter and form, as not any besides can shew the like, so comid full, needs must they be upbraided ith error, or somewhat worse, whom parts this principal and excellent loth not fully satisfy.

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The Litany.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners. O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other

eadly sin; and from all the deceits is the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from lague, pestilence, and famine; from attle and murder, and from sudden eath.

Good Lord, deliver us.

From all sedition, privy conspiracy, ad rebellion; from all false doctrine, eresy, and schism; from hardness of eart, and contempt of thy Word and commandment.

Good Lord, deliver us.

By the mystery of thy holy Incaration; by thy holy Nativity and ircumcision; by thy Baptism, Fastig, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; y thy Cross and Passion; by thy recious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant VICTORIA, our most gracious Queen and Governor: We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve Adelaide the Queen Dowager, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord. That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us

repentance; to forgive us all our negligences, and ignorances; to endue us with the grace of Holy Spirit to amend our lives ording to thy holy Word;

Ve beseech thee to hear us, good Lord. Son of God: we beseech thee to ar us.

Son of God: we beseech thee to ear us.

O Lamb of God: that takest away
the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Vers. O Lord, deal not with us after our sins.

Resp. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers

that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Vers. O Lord, let thy mercy be shewed upon us:

Resp. As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.



THE

COLLECTS

FOR THE

UNDAYS AND HOLY-DAYS

THROUGHOUT

THE WHOLE YEAR.



THE

COLLECTS

FOR THE

SUNDAYS AND HOLY-DAYS THROUGHOUT THE WHOLE YEAR.

Advent Sunday.

THE four Sundays in Advent are to the great Feast of Christmas, as the Vigils or Eves are to every Saint's day, and Lent to the Feast of Easter, a solemn time of preparation to the blessed Birth of our Saviour, which Christians have been used to call His advent, or coming to us in the flesh.

It is the peculiar computation of the Church, to begin her year, and to renew the annual course of her holy and divine service at this advent; herein differing from all other accounts and revolutions of time whatsoever. And it is to let the world know, that she neither numbereth her days, nor

measureth her seasons so much by the motion of the sun, as by the course of her Saviour, beginning and continuing on the year with Him, who, being the true Sun of righteousness, began now to rise upon the world, and, as the day-star from on high, to enlighten them that sat in spiritual darkness.

The Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

Collect for the Second Sunday in Advent.

Blessed Lord, who hast caused all ly Scriptures to be written for our ring; Grant that we may in such se hear them, read, mark, learn, d inwardly digest them, that by tience, and comfort of thy holy ord, we may embrace, and ever ld fast the blessed hope of everting life, which thou hast given us our Saviour Jesus Christ. Amen.

The Collect for the Third Sunday in Advent.

O Lord Jesu Christ, who at thy st coming didst send thy messenr to prepare thy way before thee; ant that the ministers and stewards thy mysteries may likewise so prere and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Collect for the fourth Sunday in Advent.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and

the Holy Ghost be honour and glory, world without end. Amen.

The Collect for Christmas Day.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

The Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen.

The Collect for the Innocents' Day.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. Amen.

The Collect for the Sunday after Christmas-day.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Collect for the Circumcision of Christ.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

The Collect for the Epiphany, or the Manifestation of Christ to the Gentiles.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

The Collect for the First Sunday after the Epiphany.

O Lord, we beseech thee mercifully to receive the prayers of thy people, which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and



power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

The Collect for the Second Sunday after the Epiphany.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

The Collect for the Third Sunday after the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

The Collect for the Fourth Sunday after the Epiphany.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

The Collect for the Fifth Sunday after the Epiphany.

O Lord, we beseech thee to keep thy Church and houshold continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

The Collect for the Sixth Sunday after the Epiphany.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

Septuagesima Sunday.

Septuagesima (so called from the number of seventy) is a solemn beginning of a new office and a new time, wherein our Holy Mother the Church hath taught us, by calling to mind the time of the Jews' captivity from their country, the better to remember and bewail our own captivity from ours, even that heavenly paradise which God at first created for us. For which purpose the lessons of the Church Service (saith St. Sermin St. Bernard) are this day altered in their course, tuag. and the story of Genesis (where both our first happiness and our first miseries are described) is always begun to be read in Septuagesima.

It is a time, therefore, that suddenly calls us back from our Christmas feasting and joy, to our Lenten fasting and sorrow; from thinking how Christ came into the world, to think upon our own sins and miseries which brought Him into the world; to think upon them, and to bewail, or reform them withal; considering that He came not to take away

their sins, who are not weary of loth to part with them, and lives themselves.

Can. 2,

To this end there was a god in the ancient Church (made council of Auxerre more than years since), that in the end of t there should be certain days app as this and the two Sundays for wherein to prepare the people lemn fasting and penance, and warning of their Lent beforehan it came it might be the more religiously observed.

Sexages. & Quinquages. Sundays.

And afterwards, through the fasting in divers places, it came these three Sundays were made several beginnings of the Ler extending their solemn hum sorrow to a larger time than of others excepting from it those week, whereupon many Christian no custom, or no leave to fast: ing in this, that whether we beging the sundays for the Sundays for Lent-fast is duly to be kept as

time of the year, and duly to be continued on to the great feast of Easter.

The Collect for Septuagesima Sunday.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Collect for Sexagesima Sunday.

O Lord God, who seest that we put not our trust in any thing that we do; mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Collect for Quinquagesima Sunday

O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues without which whosoever liveth is counted dead before thee: grant this for thine only Son Jesus Christ's sake. Amen.

The first Day of Lent.

By the ancient laws and custom of the Church of Christ, we still observe a yearly and more solemn time of fasting and prayer than ordinary; which from the season where- the in it falls, we call our Lent Fast. A time wherein the Church commemorateth the miraculous Fasting of our Saviour, and by it commendeth the like ghostly and religious exercise unto us, as being the readiest means we can use against the temptations of the devil and the sinful desires of our pampered flesh. Not as if she thought we were able to fast as Christ did, and live altogether without meat and drink; or as if her meaning were to tie us unto any such scrupulous abstinence, which refuseth some kinds of meat as being unclean in themselves, but that, as far as our imperfections and infirmities would suffer us, we should tie ourselves to such a religious fast and abstinence, as thereby either interrupting or otherwise abating not only the kind but the quantity of our diet, and so taking the less

he Ipring. care of our bodily sustenance, we might the more earnestly hunger and thirst after righteousness, which is the food of our souls; and by mortifying of our sinful flesh, fix our minds upon heavenlier and better desires. A Lent so kept will conform us the better to our Saviour's sufferings, which are now remembered; and make us the more capable and more sensible of the joy which the Church expresseth in the joyful solemnity of Easter, as well in the commemoration of His, as in the hope of our glorious and gladsome Resurrection.

And after this manner hath it been religiously observed throughout all ages, both in the Greek and in the Latin church.

For the Greeks first. It is mentioned by Ignatius, who was St. John's disciple, in his epistle to the Philippians, a writing unquestioned. By Irenæus, who was St. John's scholar also, but once removed. By Origen, who lived not long after them, in his tenth homily upon Leviticus. By the famous general Council of Nice, not much above 300 years after Christ, where they mention the forty days of Lent as a known thing, instituted

Can. 5. Quadragesima, nd observed by all men long before their me. After them, by St. Cyril in his Catenism, and by St. Chrysostom in his sermons pon Genesis, which were preached in this me of Lent. By St. Basil, in his second omily of Fasting, where he tells us, that here was no age, nor no place, but both new it and observed it. By Athanasius in its Relation ad Orthodox. By St. Gregory Tyssen in his sermon of Baptism, and by azianzen, surnamed the Divine, in his seron of Alms-deeds.

Then for the Latins. By Tertullian first, to was the first of the Latin Fathers, and the more concerning the Lent fast than haps the Church would have had him. St. Cyprian after him, who was also his that. By St. Ambrose, St. Hierom, and Augustin, in more than forty several is of their writings. After them by a cloud of witnesses, even to our own: all which being put together, will abundantly that the Lent which we eep, is, and ever hath been, an aposconstitution; as St. Hierom said in stle to Marcella: "Nos unam quadra-

gesimam secundum traditionem A rum tempore nobis congruo jejunamu is, "We observe a Lent fast of for as we have been taught to do by the tles, in a fit and seasonable time of th We add out of St. Augustine in hi Epistle to Januarius, a known place: dragesima jejuniorum habet authori &c.; "The Lenten fast," saith he, thorized both by the Old and New Tes there by Moses, and here by Christ. out of Chrysologus in his eleventh s "Quod quadragesimam jejunamus humana inventio," &c.; "It is no invention (as they call it) but it com divine authority that we fast our fo in Lent."

The Collect for Ash-Wednes

Almighty and everlasting Go hatest nothing that thou hast and dost forgive the sins of al that are penitent; Create and in us new and contrite hear we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

Three other Collects for this time of Lent, as in the Commination, appointed to be used in the beginning of Lent.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the

death of a sinner, but that he sh rather turn from his sin. and saved; Mercifully forgive us trespasses; receive and comfort who are grieved and wearied the burden of our sins. Thy prop is always to have mercy; to only it appertaineth to forgive Spare us therefore, good Lord, s thy people, whom thou hast redeen enter not into judgement with servants, who are vile earth, miserable sinners; but so turn t anger from us, who meekly ackn ledge our vileness, and truly rej us of our faults, and so make h to help us in this world, that we ever live with thee in the world come; through Jesus Christ Lord. Amen.

Turn thou us, O good Lord,

so shall we be turned. Be favourable. O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, longsuffering, and of great pity. sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us; through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

The Collect for the first Sunday in Lent.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spixit. we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Collect for the second Sunday in Lent.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

The Collect for the third Sunday in Lent.

We beseech thee, Almighty God,

look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Collect for the fourth Sunday in Lent.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

The Collect for the fifth Sunday in Lent.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Week before Easter.

This last week of Lent Christians have been used to call the Holy and Great Week. or the Passion Week, and more solemnly to observe it, than any of the rest before. For in it the Church doth commemorate, and represent unto us for our greater humility and devotion, first, the traitorous conspiracy of the Jews with Judas to betray Christ unto his death; as upon the Wednesday before Easter. Then the institution of Christ's blessed Supper, and the washing of his disciples' feet, as upon Maundy Thursday. Next, the very Cross and Passion of our Saviour, his precious Death and Burial for us all, as upon Good Friday. And lastly, his rest within the grave, and his descent also into hell, as upon Easter-even. And all these in tempore suo, in their own proper times and seasons, upon the very days when they were done, and became the great and high mysteries of our Christian religion. Which is the reason why these days are here and elsewhere ranked among the holy-days of our Church, and a special service ap-

In the table of proper Lessons. pointed for them: as also why all the Wed-Const. Apo t. nesdays of the year have been heretofore, lib. 8. and why the Fridays and Saturdays of every s. Aug. ep. 86: ad common days of abstinence and prayer.

What the ancient discipline and religious custom of the Church in this Holy week hath been of old, may appear by this passage of Epiphanius, Hæres. 75. "On Church fasting days, and especially the week before Easter, when with us," saith he, " custom admitteth nothing but lying down upon the earth, abstinence from fleshly delights and pleasures, unsavoury and dry diet, sorrow, prayer, watching, fasting, and all the medicines for our souls which holy affection can minister; other men (with whom the discipline of the Church is in no regard) are up betimes in the morning to take in the strongest for the belly; and when their veins are swollen and grown big, they make themselves sport and laughter at this our devout service, wherewith we are persuaded we please God."

Surely sorrow for sin is the proper and predominant affection of this time, so.

taught us by the Church. And what can we resolve on less than the Church now teacheth us? If He, in whom there was no sin, was at this time above measure sorrowful for our sins, shall not we, whose sins they were, be in some measure touched with sorrow for them, especially at this time of His sorrow?

True it is that our Saviour's sufferings. being the price of our redemption, are the matter of our greatest joy; but they are so, as they are joined with His resurrection, without which there had not been any benefit or joy to us by them. His Church therefore, even from the beginning, judged this order to be most convenient and decent. that about the time of His passion we should have a sympathy, a compassion, and a fellow-feeling with Him, being made conformable unto him herein by the exercises of repentance, which are the passion of every Christian, whereby he dieth unto sin; and that the solemn joy of our redemption should be put off till Easter day, the day of His resurrection, which is the hope, and life, and glory of us all.

And here it must ever be remembered, that the intent of the Church in the celebration of these her holy solemnities, is not only to inform us in the mysteries which are commemorated, but also, and that chiefly, to conform us thereby unto Him, who is our Head, and the substance of all our solemnities whatsoever: that if we be not thus affected with them, we can neither approve ourselves to be His followers and servants, nor any lively members of His Church.

The Collect for the Sunday next before Easter.

Almighty and everlasting God, who, of thy tender love towards mankind, hath sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of

his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

Monday, Tuesday, Wednesday, and Thursday before Easter.

Almighty and everlasting God, who, of thy tender love, &c. as before.

The Collects on Good Friday.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy apon all Jews, Turks, Infidels, and Hereticks, and take from them all gnorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy

flock, that they may be saved the remnant of the true Is and be made one fold under on herd, Jesus Christ our Lorliveth and reigneth with thee Holy Spirit, one God, world end. Amen.

The Collect for Easter Ev

Grant, O Lord, that as we a tized into the death of thy Son our Saviour Jesus Christ continual mortifying our corr fections we may be buried wit and that through the grave, as of death, we may pass to our resurrection; for his merit died, and was buried, and rose for us, thy Son Jesus Chri Lord. Amen.

Easter Day.

It is a most solemn festival, as ancient as Christ's glorious Resurrection itself, by which this day was declared and instituted to be kept holy (saith St. Augustine), and, by vir- Ep. 119. tue of it, all the Sundays of the year besides. Being for this cause called by the Apostles the Lord's Day, and by the Fathers God's. Rev.1.10. Nazians. own Easter Day, and both by them and our Oratt. 1 in Pasch. own Church, the day which the Lord hath Pasch. is one of its one of its one of its day which the Lord hath its one of its one of its day which the Lord hath its one of its day which the Lord hath its one of its day which the Lord hath its one of its day which the Lord hath its one of its day which the Lord hath its day which

That what holy institution soever the per halms other solemnities of the year have received, for this some from the Apostles, some from the pointed. Fathers of the Church in succeeding ages, we may be sure that this sacred festival was instituted by the divine authority of God and of Christ Himself. In regard whereof, it ought to be no less to us, than it was of old to the Christians all the world over, even s. Aug. the feast of all feasts, and the solemnity of s. Greg. Nas. all solemnities, the highest and the greatest suprathat we have. "Which venerable festival we have received from our Saviour," saith Con-

Glory be to the Father, and to t Son: and to the Holy Ghost;

As it was in the beginning, is no and ever shall be: world without en Amen.

The Collect for Easter Day.

Almighty God, who through this only-begotten Son Jesus Christ has overcome death, and opened unto the gate of everlasting life; We humbly beseech thee, that, as by the special grace preventing us thou do put into our minds good desires, by thy continual help we may brit the same to good effect; throug Jesus Christ our Lord, who live and reigneth with thee and the Ho Ghost, ever one God, world withough.

Monday and Tuesday in Easter Week.

These two holy-days have been very anciently annexed to the feast of Easter, and were the set days of a public and solemn baptizing of many multitudes of people together; which the good Christians then of old rather chose to administer and receive at this time of Easter, for that by the Sacrament of Baptism the holy Resurrection of our Saviour is so lively set forth and commemorated in the Church. This was one reason of their first institution in old time.

Another was (and it is the reason of their present continuance now) for that these two days might be a greater honour to the principal day of Easter itself, whereupon they still attend, and being attendants upon it, have not, as other days, any proper name of their own.

It was the custom both of the ancient Latin and Greek Churches to observe their Easter after this manner. For the Latins, S. Augustine is plain, "In tertium diem festi," &c. "Upon the third day of our n. most holy festival." And for the Greeks, S.

Gregory Nyssen is clear, who expressly
termeth it, "A feast of three days."

The Collect for Monday in Easter Week

Almighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Collect for Tuesday in Easter Week.

Almighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The first Sunday after Easter.

It was the religious custom of our forefathers to observe the octaves of their high and principal festivals. And this day is the octave, or the eighth day after the feast of Easter. Upon every octave (which after seven days is a return to the first day) the use was to repeat some part of that service and devotion which was performed upon the principal feast itself. And this is the reason that the collect used upon Easter-day is again renewed upon this Sunday.

The Collect for the first Sunday after Easter.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the me thy Son Jesus Christ our Lord.

The Collect for the second Sunday after Easter.

Almighty God, who hast given ine only Son to be unto us both sacrifice for sin, and also an enmple of godly life; Give us grace at we may always most thankfully ceive that his inestimable benefit, d also daily endeavour ourselves to llow the blessed steps of his most ly life; through the same Jesus prist our Lord. Amen.

ie Collect for the third Sunday after Easter.

Almighty God, who shewest to em that be in error the light of thy ith, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Collect for the fourth Sunday after Easter.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

: Collect for the fifth Sunday after Easter.

O Lord, from whom all good things come; Grant to us thy humble vants, that by thy holy inspiration may think those things that be od, and by thy merciful guiding y perform the same; through our rd Jesus Christ. Amen.

The Collect for Ascension-Day.

Grant, we beseech thee, Almighty d, that like as we do believe thy y-begotten Son our Lord Jesus rist to have ascended into the ivens; so we may also in heart and ad thither ascend, and with him itinually dwell, who liveth and gneth with thee and the Holy ost, one God, world without end. ien.

The Collect for the S Ascension-day

O God the King of glor exalted thine only Son J with great triumph unto the in heaven; We beseech the in heaven; But in heaven; But in heaven; We beseech the in heaven; But in heaven; We beseech the h

Whit-Sunday, or the Feast of Pen-

This day hold we holy to the Holy Ghost, by whom all holy days, all holy persons, and all holy things whatsoever are made holy. And we observe it, (as St. Austin saith the old Church did "all the world over,") in Ep. 18. memory of that day wherein the Holy Spirit of God after a wonderful and mysterious manner descended upon the persons of the Acts ii. Apostles, for the founding, propagating, preserving, and governing of Christ's Catholic Church unto the end of the world.

We call it Pentecost from the name it had at first, being fifty days after Easter; and Whitsunday, from that glorious light of heaven, which was then sent down upon the earth; as also for that it was the custom of Cyril in the ancient Christians to re-clothe them- Catech. selves with a white habit upon this and the two attendant holydays that are hereunto Monday annexed; which they did as well to express day in the joy they had, and the festivity they held week. for the visible descent of the Holy Ghost

Rubric before Public Baptism. upon the Church at first, as for his mysterious descent now in the blessed Sacrament of Baptism, which was usually at this festival with great solemnity dispensed, and thereby many multitudes received into the number of God's chosen people.

The Collect for Whit-Sunday.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

Collect for Monday in Whitsunweek.

d, who as at this time didst the hearts of thy faithful people, e sending to them the light of Ioly Spirit; Grant us by the Spirit to have a right judgein all things, and evermore to e in his holy comfort; through erits of Christ Jesus our Saviour, iveth and reigneth with thee, in unity of the same Spirit, one world without end. Amen.

Collect for Tuesday in Whitsunweek.

d, who as at this time didst the hearts of thy faithful peoby the sending to them the light. Holy Spirit; Grant us by the same Spirit to have a r ment in all things, and rejoice in his holy comfor the merits of Christ Jesus of who liveth and reigneth in the unity of the same God, world without end.

Trinity Sunday.

Immediately after the descent of God's Holy Spirit upon the Church, ensued the notice of the glorious and incomprehensible Trinity, the Father, Son, and Holy Ghost, which before that time was not so clearly known. This therefore is the order of the Church (and it is excellent to consider), that when, by the revolution of the year, she hath solemnly commemorated all those sacred mysteries which God the Father had of his goodness wrought for her, first by his blessed Son, and then by his blessed Spirit, now she might end and perfect her devotions with a festival of holy service to the whole blessed Trinity.

The Collect for Trinity Sunday.

Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of

dangers and adversities; ti

The Collect for the fourth St after Trinity.

O God, the protector of a trust in thee, without whom r is strong, nothing is holy; In and multiply upon us thy 1 that, thou being our ruler and we may so pass through thing poral, that we finally lose n things eternal: Grant this, (venly Father, for Jesus Christ our Lord. Amen.

The Collect for the fifth Sunda.

Trinity.

Grant, O Lord, we beseech that the course of this world r so peaceably ordered by ? vernance that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

The Collect for the sixth Sunday after Trinity.

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Collect for the seventh Sunday after Trinity.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness.



The Collect for the eighth Summ, after Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly be seech thee to put away from us a hurtful things, and to give us thouthings which be profitable for unthrough Jesus Christ our Lord. Ame

The Collect for the ninth Sunday a
Trinity.

e according to thy will; through Christ our Lord. Amen.

Collect for the tenth Sunday after Trinity.

t thy merciful ears, O Lord, be to the prayers of thy humble nts; and that they may obtain petitions make them to ask such s as shall please thee; through Christ our Lord. Amen.

Collect for the eleventh Sunday after Trinity.

God, who declarest thy almighty r most chiefly in shewing mercy pity; Mercifully grant unto us a measure of thy grace, that we, ng the way of thy commands, may obtain thy gracious proand be made partakers of thy

heavenly treasure; through Jess Christ our Lord. Amen.

The Collect for the twelfth Sunday after Trinity.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

The Collect for the thirteenth Sunday after Trinity.

Almighty and merciful God, of whose only gift it cometh that the

ul people do unto thee true and ble service; Grant, we beseech that we may so faithfully serve in this life, that we fail not y to attain thy heavenly proi; through the merits of Jesus at our Lord. Amen.

Collect for the fourteenth Sunday after Trinity.

mighty and everlasting God, unto us the increase of faith, and charity; and, that we may a that which thou dost promise, us to love that which thou dost and; through Jesus Christ our . Amen.

Collect for the fifteenth Sunday after Trinity.

ep, we beseech thee, O Lord, hurch with thy perpetual merry

and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

The Collect for the sixteenth Sunday after Trinity.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

The Collect for the seventeenth Sunday after Trinity.

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

The Collect for the eighteenth Sunday after Trinity.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

The Collect for the nineteenth Sunday after Trinity.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.



The Collect for the twentieth ! after Trinity.

O Almighty and most n God, of thy bountiful goodne us, we beseech thee, from all that may hurt us; that we, ready both in body and soul cheerfully accomplish those that thou wouldest have through Jesus Christ our Amen.

The Collect for the twenty-j Sunday after Trinity.

Grant, we beseech thee, m Lord, to thy faithful people 1 and peace, that they may be clefrom all their sins, and serve with a quiet mind; through Christ our Lord. Amen.

The Collect for the twenty-second Sunday after Trinity.

Lord, we beseech thee to keep thy houshold the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

The Collect for the twenty-third Sunday after Trinity.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

The Collect for the twenty-fourth

Sunday after Trinity. O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, (heavenly Father, for Jesus Christ sake, our blessed Lord and Savio

Amen.

The Collect for the twenty-fif Sunday after Trinity.

Stir up, we beseech thee, C the wills of thy faithful peopl they, plenteously bringing f fruit of good works, may o plenteously rewarded; thro Christ our Lord. Amen.

Collects proper for other Holydays.

What the religious intention of the Church was at first, and what her meaning is still in the holy observation of these saints' days that follow, may be seen in the Preface to the Calendar of this book.

Saint Andrew's Day.

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Saint Andrew's day beginneth the order of the service for all the other Saints' days of the year. And the reason is because his Feast ever falleth out to be either next before, or next after that day wherewith the Advent Church hath been used to begin the whole course of her ecclesiastical year, and the order of her other solemn and daily service.

The Collect for Saint Andrew's Day.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay;



THE COLLECTS.

Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our

Lord. Amen.

The Collect for Saint Thomas's Day.

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in the Son Jesus Christ, that our faith thy sight may never be reprov Hear us, O Lord, through the s Jesus Christ, to whom, with thee the Holy Ghost, be all honou glory, now and for evermore.

The Collect for the Conversion of Saint Paul.

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

The Collect for the Purification of the Blessed Virgin Mary.

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean heart, by the same thy Son Jesus Christ or Lord. Amen.

The Collect for Saint Matthias's Deg.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthis to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

The Collect for the Annunciation of the Blessed Virgin Mary.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion.

we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

The Collect for Saint Mark's Day.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen.

The Collect for Saint Philip and Saint James's Day.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the thy holy Apostles, Saint Phi Saint James, we may stedfas in the way that leadeth to life; through the same thy Sc Christ our Lord. Amen.

The Collect for Saint Barnaba

O Lord God Almighty, whendue thy holy Apostle Barnal singular gifts of the Holy Leave us not, we beseech the titute of thy manifold gifts, of grace to use them alway honour and glory; through Christ our Lord. Amen.

The Collect for Saint John B Day.

Almighty God, by whose dence thy servant John Bap

wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

The Collect for Saint Peter's Day.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of

everlasting glory; through Jesus Christ our Lord. Amen.

The Collect for Saint James's Day.

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. Amen.

The Collect for Saint Bartholomew's Day.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we be-

THE COLLECTS.

seech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

The Collect for Saint Matthew's Day.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Collect for Saint Michael and all Angels.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amea.

The Collect for Saint Luke's Day.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

The Collect for Saint Simon and Saint Jude's Day.

O Almighty God, who hast built thy Church upon the foundation of



THE COLLECTS.

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e Apostles and Prophets, Jesus urist himself being the head cornerme; Grant us so to be joined togeer in unity of spirit by their docne, that we may be made an holy nple acceptable unto thee; through sus Christ our Lord. Amen.

All Saints' Day.

The reasons for the solemn observation of this great and general festival are set down in the Preface to the Calendar of this book.

The Collect for All Saints' Day.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.

DEVOUT PRAYERS

THAT MAY BE USED

BEFORE AND AFTER THE RECEIVING

OF

CHRIST'S HOLY SACRAMENT,

HIS BLESSED

BODY AND BLOOD.



PRAYERS BEFORE THE RECEIVING OF THE BLESSED SACRAMENT.

Wahen we enter into the Church.

ı.

Lord, I have loved the habitation Ps. xxvi. of thy house, and the place where 8. thine honour dwelleth.

II.

I will wash mine hands in inno- Ps. xxvi. cency, O Lord: and so will I go to thine altar.

When we are prostrate before the

I.

Thou art worthy, O Lord, to receive glory and honour and powers for thou hast created all things, and for thy will's sake they are and were created.

11.

Blessing, and glory, and wisdom and thanks, and honour, and power and might be unto our God for ever more. Amen.

Psalm 51.

Miserere mei, Deus.

Have mercy upon me, O God after thy great goodness: according to the multitude of thy mercies draway mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled

spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

At the Consecration.

Vers. I believe; Lord, help my unbelief.

The Hymn.

A special theme of praise is read, True living and life-giving bread Is now to be exhibited: Within the supper of the Lord, To twelve disciples at His board As doubtless was delivered.

What at supper Christ performed To be done He straitly charged For His eternal memory: Guided by His sacred orders, Heavenly food upon our altars For our souls we sanctify.

Christians are by faith assured That by faith Christ is received, Flesh and blood most precious: What no duller sense conceiveth, Firm and grounded faith believeth, In strange effects not curious.

The Prayers.

T.

Almighty Lord, who hast of thine infinite mercy vouchsafed to ordain this dreadful Sacrament for a per-

netual memory of that blessed Sacriice which once thou madest for us upon the Cross: Grant me with such liligent remembrance, and such due reverence to assist the holy celebration of so heavenly and wonderful a mystery, that I may be made worthy by thy grace to obtain the virtue and fruits of the same, with all the benefits of thy precious death and passion, even the remission of all my sins, and the fulness of all thy graces: which I beg for thy only merits, who art my only Saviour, God from everlasting, and world without end. Amen.

H.

O Lord our heavenly Father, Almighty and everlasting God, regard, we beseech thee, the devotion of thy humble servants, who do now celebrate the memorial which thy Son

our Saviour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice: that by the merits and power thereof now represented before thy divine Majesty, we, and all thy whole Church may obtain remission of our sins, and be made partakers of all other benefits of his most precious death and passion, together with his mighty resurrection from the earth, and his glorious ascension into heaven, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

III.

Be pleased, O Lord, to accept of this our bounden duty and service, and command that the prayers and supplications, together with the remembrance of Christ's passion, which we now offer unto thee, may be received into thy heavenly Tabernacle; and that thou, not weighing our own merits, but looking upon the blessed sacrifice of our Saviour, which was once fully and perfectly made for us all, mayest pardon our offences, and replenish us with thy grace and heavenly benediction, through the same Jesus Christ our Lord. Amen.

Heavenly Aspirations immediately before receiving of the blessed Sacrament.

ı.

I will go unto the altar of God: even unto the God of my joy and gladness.

II.

I will offer thanksgiving unto my

God: and pay my vows unto Most Highest.

III.

O Lamb of God that takest the sins of the world: have r upon us.

IV.

O Lamb of God that takest the sins of the world: grant u peace.

v.

Grant me, gracious Lord, so the flesh of thy dear Son, ardrink his blood, that my sinful may be made clean by his body my soul washed through his precious blood.

At the receibing of the Body.

Lord, I am not worthy that thou shouldst come under my roof, but speak the word and my soul shall be healed.

Adding with the Priest,

The body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life.

And answer, Amen.

At the receibing of the Cup.

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will take the cup of salvation, and call upon the name of the Lord.

Adding with the Priest,

The blood of our Lord Jesus v 2

292 THANKSGIVING AFTER SACRAMENT.

Christ, which was shed for me, preserve my body and soul unto everlasting life.

Answering again, Amen.

Thanksgiving after we have received the blessed Sacrament.

ı.

Oh, my God, thou art true and holy! Oh, my soul, thou art blessed and happy!

II.

Oh, the depth of the wisdom and Rom. xi. knowledge of God! how incomprehensible are his judgments, and his ways past finding out!

TIT.

Ps. ciii. Praise the Lord, O my soul, and all that is within me praise his holy

name, which saveth thy life from destruction, and feedeth thee with the bread of heaven.

IV.

Glory be to God on high, and on earth peace, good-will towards men. We worship thee, O Lord, and we magnify thy name for ever, who hast vouchsafed to fill our souls with gladness, and to feed us with the heavenly mysteries of Christ's sacred Body and Blood: humbly beseeching thee that from henceforth we may walk in all good works, and serve thee in holiness and pureness of living, to the honour of thy Name.

Meditations whilst others are con nicated.

I.

Happy are those servants when their Lord cometh he find thus doing.

H.

Know ye not that ye are the ple of God, and that the Spirit of dwelleth in you?

If any one defile the temp God, him will God destroy.

III.

Behold, thou art made whole no more lest a worse thing he unto thee.

IV.

The hour cometh, and not

when the true worshippers shall worship the Father in spirit and in truth.

v.

Be we followers of God as dear children, and walk in love even as Christ loved us, and gave himself an offering and a sacrifice of a sweet savour unto God for us.

The Doxology.

To the King eternal, the immortal, invisible, and only wise God, be all honour and glory, now and for evermore. Amen.

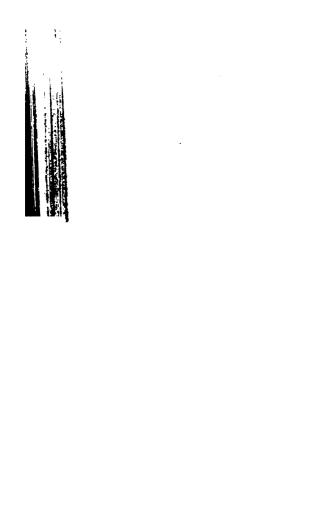
DIVERS FORMS

OF

DEVOUT AND PENIT CONFESSIONS

OF

OUR SINS.



DIVERS FORMS

OF

DEVOUT AND PENIT. CONFESSIONS

OF

OUR SINS,

To be used, as at other times, so est before the receiving of Christ's ble Sacrament, according to the direction of the Church.

Exhortation before the Commun

Fig. 1f any require comfort counsel for the quieting of his science, let him come to some creet minister of God's word, opening his grief, receive the b of absolution.

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The Preparation.

I.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of my heart by the inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

II.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and

make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ. Amen.

The Confession.

I confess, &c., those sins, which, if
I would, I cannot hide from Him:
my sins of pride and vain glory, of
hatred and envy, of gluttony and
wantonness, &c. which I acknowledge,
through my fault, even through my
own fault, and my most grievous
fault, to have committed against His
heavenly and awful Majesty. I am
an unclean and a sinful creature:

I accuse myself of my wicked thoughts
and desires that I have had, &c. of my
naughty and ungodly deeds, that &c.

 o^{t1} DEVOUT CONFESSIONS. for all which I am truly Penitent from the depth of my soul, and am sted. fartly regolved to shew forth the fruits of repentance in my future course of life. And therefore, in 302 all lowliness and pumility of all lowliness, I beg my pardon, and broken heart, I beg my pardon, ery unto God for mercy towards me, a most sinful and unworthy creature: that He whose nature and property is to forgive sinners, and ever to be mercy upon them that truly turn r him, would voucheafe, of his pity and goodness, to give n comfort of absolution, and a remission of all my sins; to str me in all good works, and me unto life everlasting, th SUB Christ. Amen.

her Forms of general Confession.

ı.

lmighty and most merciful Father, ave erred, and strayed from thy s like a lost sheep. I have foled too much the devices and des of my own heart. I have nded against thy holy laws. I e left undone those things which ught to have done; and I have e those things which I ought not ave done: And there is no health me. But thou, O Lord, have cy upon me, miserable offender. re thou me. O God, which conmy faults. Restore thou me that penitent; According to thy proes declared unto mankind in Christ 1 our Lord. And grant, O most ciful Father, for his sake; That ay hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

II.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

III.

Forgive me my sins, O Lord, forgive me the sins of my youth, and the sins of my age, the sins of my soul, and the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself, the sins that I have done to please others. Forgive me my idle and wanton sins. Forgive me my serious and deliberated sins. Forgive me those sins which I know, and those sins which I know not; the sins which I have striven so long to hide from others, that now I have

even hid them from my own memory. Forgive them, O Lord, forgive them all, and of thy great goodness let me be absolved from mine offences.

A devout manner of preparing ourselves to receive Absolution.

I that am a wretched sinner, here personally appearing and prostrate before the presence of the everlasting God, having in remembrance the exceeding mercy of his great goodness towards me, whom he hath created of nothing, preserved, sustained, and loved, when I was most unworthy of any thing; whom he hath of his incomprehensible clemency so often invited to repentance, and whose conversion and amendment he hath so patiently expected: as also having in memory, that at the day of

my Christening I was so happily and holily vowed and dedicated unto my God, to be his child, and to live in his continual service: yet that contrary to the profession which was then made in my name, I have so many and sundry times, so execrably and detestably violated my vows, profaned my sacred promises, and employed my soul to the service of the world, the flesh, and the devil: thereby despising the graces, and contemning the goodness of Gon's divine Majesty: at length recalling myself, and in all lowly and devout wise here casting my soul and body prostrate before the dreadful throne of his justice, I acknowledge and confess, and I yield myself a most miserable wretched sinner, guilty of that death and passion which Christ once suffered for me upon the tormenting

Cross. But turning myself to the throne of his infinite mercy, and with all my might and force from the very bowels of my heart, detesting the iniquities of my forepast life: I most humbly beg and crave pardon for the same, with an entire absolution from all my sins, even for the precious death and passion's sake of my Lord and Saviour: upon whom, as upon the only foundation of my hope, I repose all my confidence, and unto whom I promise and confirm again, I avow and solemnly renew the sacred profession of loyal service and fidelity, which was made in my name and in my behalf unto him at my holy Baptism: renouncing unfeignedly the vanities of this wicked world, the lusts of all sinful flesh. and the suggestions of the devil; and converting myself unto my most gracious and merciful God. I desire, deliberate, purpose, and fully resolve to honour him, serve him, love him, and obey him, now and for ever hereafter. Giving and dedicating unto him, for this end, the powers of my soul, the affections of my heart, and the faculties of my body, to be his faithful, loyal, and obedient servants for ever, without unsaying, revoking, or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God, the Father, Son, and Holy Ghost, to confirm me in this constant resolution, and to accept of this my broken and contrite heart, which he hath promised not to despise: entirely desiring his fatherly goodness, that as he hath given me a desire and will to purpose, so be would give me strength and grace to perform all holy actions, through Jesus Christ.

`The Prayer.

O God, whose nature and property is ever to have mercy and to forgive, that hast compassion upon all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should turn from sin, and be saved; Mercifully hear the devout and lowly prayers of thy servant, and spare all those which confess their sins unto thee, that they whose consciences by sin are accused by thy merciful and gracious pardor may be absolved, through Jest Christ our Lord. Amen.

After Absolution.

Blessed be he whose unrighteousn is forgiven, and whose sin is cover Blessed is the man unto whom the I imputeth no sin.

PRAYERS

FOR

THE QUEEN.



ı

PRAYERS FOR THE QUEEN.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Vers. O God, make speed to save us. Resp. O Lord, make haste to help us.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

314 PRAYERS FOR THE QUEEN.

Alleluia. Praise the Lord.

The Hymn.

Great God of kings, Whose gracious hand hath led Our sacred sovereign Head Unto the throne From whence our bliss is bred; Oh, send thine angels To her blessed side, And bid them there abide. To be at once Her guardian and her guide. Dear be her life: All glorious be her days : And, prospering all her ways, Late add thy last crown To her peace and praise. And when she hath Outlived the world's long date, Let thy last change translate Her earthly throne To Thy celestial state.

Amen.

The Antiphona.

Behold, O God, our defender, and look upon the face of thine Anointed.

Psalm 21.

The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

Thou hast given him his heart's desire: and hast not denied him the request of his lips.

For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

He asked life of thee, and thou gavest him a long life: even for ever and ever.

His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

PRAYERS FOR THE QUEEN.

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For thou shalt give him everlar felicity: and make him glad with joy of thy countenance.

And why? because the King teth his trust in the Lord: an the mercy of the most Higher shall not miscarry.

Glory be to the Father, and to Son: and to the Holy Ghost;

As it was in the beginning, is no ever shall be: world without end.

Psalm 61.

Hear my crying, O God: gi unto my prayer.

Thou shalt grant the King life: that his years may throughout all generations.

He shall dwell before ever: O prepare thy loving and faithfulness, that they serve him.

PRAYERS FOR THE (

So will I alway sing thy Name: that I may o my vows.

Glory be to the Fathe Son: and to the Holy Gho As it was in the beginnin ever shall be: world withou

Psalm 89.

Thou hast made a Lord, with thy chosen: holy oil hast thou anoint

Let thy hand hold hi thy arm strengthen him.

Let not the enemy be him violence: and let r wickedness hurt him.

Smite down his foe face: and plague the him.

Let thy truth also a

be with him: and in thy name let

Let him say, Thou art his Father his horn be exalted.

his God, and his strong salvation.

Let mercy be kept for him eve more: and let thy covenant ats fast with him.

Glory be to the Father, and to Son : and to the Holy Ghost ; As it was in the beginning, is no ever shall be : world without end.

The Antiphona.

Behold, O God, our defend look upon the face of thine An

The Lesson.

1 Tim. ii. 1.

I will, therefore, that P supplications, with giving be made for all men; fe I that are in authority, that we ive a quiet and a peaceable life godliness and honesty. For s good and acceptable in the of God our Saviour.

O Lord, save the Queen.
 And mercifully hear us when l upon thee.

The Prayers.

1

nighty God, whose kingdom is usting, and power infinite; Have upon the whole Church; and le the heart of thy chosen ser-Victoria, our Queen and Gour, that she (knowing whose ter she is) may above all things thy honour and glory: and that and all her subjects (duly consignation) whose authority she hath)

may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

11.

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of Victoria thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in

wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

111.

We beseech thee, O Lord, to save and defend all Christian Kings, Princes, and Governours, and specially thy servant VICTORIA our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that be put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Amen.

IV.

O Lord our heavenly Father, high

PRAYERS FOR THE QUEEN.

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and mighty, King of kings, Lord lords, the only Ruler of princes, v dost from thy throne behold all dwellers upon earth; Most hear we beseech thee with thy favour behold our most gracious Sovere Lady, Queen VICTORIA; and so ret nish her with the grace of thy H Spirit, that she may alway incline thy will, and walk in thy way: due her plenteously with heav gifts; grant her in health and w long to live; strengthen her the may vanquish and overcome a enemies; and finally, after th' she may attain everlasting ic felicity; through Jesus Chr Lord. Amen.

v.

O Almighty and everlast Creator and Lord of all ? ear, we beseech thee, unto our humble prayers, and multiply thy blessings upon thy servant our Sovereign, Queen VICTORIA, whom in all lowly devotion we commend unto thy high Majesty: that she being strengthened with the faith of Abraham, endued with the mildness of Moses, armed with the magnanimity of Joshua exalted with the humility of David, beautified with the wisdom of Solomon, and replenished with the goodness and holiness of them all, she may walk uprightly before thee, in the way of righteousness, and like a mighty Queen, may be powerful over her enemies, governing her people with equity, and preserving thy Church with truth and peace, through Jesus Christ our Lord. Amen.

PRAYERS FOR THE QUEEN.

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VI.

Lib. Reg. God, the unspeakable Author of the world, Creator of men, Governor of empires, and establisher of all kingdoms, who out of the loins of our father Abraham didst chuse a king. who became the Saviour of all kings and nations of the earth; Bless, we beseech thee, thy faithful servant, and our dread Sovereign Lady, Queen VICTORIA, with the richest blessings of thy grace. Establish her in the throne of her kingdom by thy mighty aid and protection; visit her as thou didst visit Moses in the bush, Joshua in the battle. Gideon in the field, and Samuel in the temple. Let the dew of thine abundant mercies fall upon her head, and give unto her the blessing of David and Solomon. Be unto her an helmet of salvation against the face of her enemies, and a strong tower of defence in the time of adversity. Let her reign be prosperous and her days many. Let peace, and love, and holiness: let justice and truth, and all Christian virtues, flourish in her time: let her people serve her with honour and obedience, and let her so duly serve thee here on earth, that she may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen.

VII.

Look down, Almighty God, with Lib. Reg. thy favourable countenance upon thine anointed, and our glorious Queen. Bless her as thou didst bless Abraham, Isaac, and Jacob, and pour upon her the fulness of thy mercy and grace. Give unto her of the dew of heaven, and of the fatness of the earth, abund-

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ance of corn, and wine, and oi plenty of all things long to cont that in her time there may be in our country, and peace throu all her kingdoms: that the glaher royal court may shine for and near in the eyes of all nate even through Him who is the of kings, and Lord of all thing Saviour Jesus Christ. Amen.

VIII.

Lib. Reg. Grant, we beseech thee, Aln God, that our Sovereign Lad Queen may be a most mighty pro of her people, and religious defer thy sacred faith, a bountiful com of thy holy Church, a gloriou umpher over all her enemies, a cious governor unto all her sul and that there may never be one

ing in her house, to rule this nation by succession in all ages, through Jesus Christ our Lord. Amen.

IX.

O God, from whom all good graces do proceed, we beseech thee to multiply upon thy devoted handmaid, our gracious Queen, the manifold gifts of thy Holy Spirit, the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fulfil her, O Lord, with the Spirit of thy holy fear, for Jesus Christ his sake. Amen.

X.

Almighty God, bless her with the blessings of heaven above, and the blessings of the earth beneath. Let peace and plenty dwell about her, let

328 PRAYER FOR THE ROYAL FAMILY.

holiness and honour be her guard, and let all the fulness of thy blessings be upon her, through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless Adelaide, the Queen Downger, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.

The Lord's name be praised.

PRAYERS

FOR THE

FOUR EMBER WEEKS.



PRAYERS

FOR THE

FOUR EMBER WEEKS.

Among all the set Fasts of the year, Lent hath the first, and these Ember days the second place · days of devotion and fasting, which were instituted of old, and observed at the four seasons of the year, as for many other, so chiefly for these reasons. First, Leo de je That Christians in these religious duties jun. deci-mi mensis, towards God might let the world know they Sern. 4. 8. Hieron. were as devout and forward as formerly the in Zach. 8. Jews had been, whose custom it was to ob- dist. 76 c. serve four several and solemn times of fast in the year, though for other ends and upon other occasions than now the use of the Church is to do. 2. For that these times are as the first fruits of every season, which we rightly dedicate to the service and the honour

HID. MEDL.

Leo de je. of God. 3. That by beginning these several parts of the year with an holy, righteous, and sober life, we might the better learn how to spend the remainder of every season accordingly. 4. That we might obtain the continuance of God's favour towards us for the fruits of the earth, which at these times are for the most part either sown, or sprung up, or coming to their ripeness, or gathered into the barn. 5. That we might recall, bewail, and repent us the more seriously of those sins which all the season before we have, through our frailty and wilfulness. committed. 6. That our bodies might, by the imploring of God's mercies, be freed from those common distemperatures which usually these four seasons of the year, through the predominant humours then reigning, do bring along with them. 7. And, lastly, for that at these times it was the ordinary cus-Const. and tom of the Church, and it is so still. by the imposition of her Bishops' hands, to give

Canons. cap. 81.

holy and sacred Orders: which Orders were ever given as well by Christ and his Apostles, as their successors, with soleton prayer

Lake vi.

and fasting beforehand.

Vers. Our help standeth in the Name of the Lord.

Resp. Who hath made heaven and earth. Vers. Blessed be the Name of the Lord. Resp. From henceforth, world without

end. Amen.

THE PSALMS.

Psalm 119.

Beati immaculati.

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Blessed are they that keep his testimonies: and seek him with their whole heart.

For they who do no wickedness: walk in his ways.

Thou hast charged: that we shall diligently keep thy commandments.

O that my ways were made so direct: that I might keep thy statutes

So shall I not be confounde I have respect unto all thy coments.

I will thank thee with an u heart: when I shall have les judgments of thy righteousne

I will keep thy ceremonies sake me not utterly.

Glory be to the Father, an Son: and to the Holy Ghost;

As it was in the beginning and ever shall be: world with Amen.

Legem pone.

Teach me, O Lord, the wastatutes: and I shall keep it end.

Give me understanding, an keep thy law: yea, I shall with my whole heart.

Make me to go in the pe

commandments: for therein is my desire.

Incline my heart unto thy testimonies: and not to covetousness.

O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

O stablish thy word in thy servant: that I may fear thee.

Take away the rebuke that I am afraid of: for thy judgements are good.

Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Appropinquet deprecatio.

Let my complaint come before

thee, O Lord: give me understar according to thy word.

Let my supplication come 'thee: deliver me, according to thy

My lips shall speak of thy p when thou hast taught me thy str

Yea, my tongue shall sing a word: for all thy commandmen righteous.

Let thine hand help me: for] chosen thy commandments.

I have longed for thy saving h O Lord: and in thy law is my de

O let my soul live, and it praise thee: and thy judgments help me.

I have gone astray like a that is lost: O seek thy servan do not forget thy commandmen

Glory be to the Father, and Son: and to the Holy Ghost;

As it was in the beginning, is a ever shall be: world without end

After these Psalms the Litany may be said.

O God the Father, of heaven: have mercy, &c. [As before.]

The Prayers common to all the Ember Days, disposed according to the several seasons before specified.

I.

For God's acceptance of our Humiliation.

Almighty God, who didst command thy people Israel to afflict their souls before thee on the day of atonement, and by whose divine inspiration the succeeding ages of that Church appointed other set times of public fasting and humiliation; Grant, we beseech thee, that as our knowledge of thee, and of thy truth, far exceeds theirs, so in this, and all other duties of religion, our righteousness may exceed their righteousness, that men

PRAYERS FOR THE seeing our good works, may glorify thee our heavenly Father, through Jesus Christ thy Son our Saviour.

For consecrating the beginning of every Season Amen.

Almighty God, from whom we have the beginning and continuance of or life; Grant, we beseech thee, that thy humble servants may so con crate unto thy divine Majesty the fruits of this time and season of year, that the godly purposes v thou puttest into our hearts may full effect in our lives, to thy and our souls' health, through Christ our Lord. Amen.

111.

For grace to spend the whole Seas Almighty God, our heaver most humbly beseech thee, that we y servants, who do begin this time and season of the year with fasting and sober living, may find thereby such ghostly strength and comfort, that we may be the more able and willing to spend both the remainder of this season and the rest of our days accordingly, using this world as it becometh those who are pilgrims and strangers here, and do look for an abiding city in the heavens, through the merits of Jesus Christ our Saviour. Amen.

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For the fruits of the Earth.

Almighty God, Lord of heaven and earth, in whom we live, move, and have our being, who doest good unto all men, making thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust; Favourably behold us thy people, who do call upon thy name, and send us thy blessing from heaven, in giving us fruitful seasons, and filling our hearts with food and gladness; that both our hearts and mouths may be continually filled with thy praises, giving thanks to thee in thy holy church, through Jesus Christ our Lord. Amen.

For pardon of Sins past.

Almighty and most merciful Father, who for our many and grievous sins, those especially which we have committed against thee, since the last solemn time of our humiliation and repentance, mightest most justly have cut us off in the midst of our days; but in the multitude of thy mercies

hast hitherto spared us; Accept, we most heartily beseech thee, our unfeigned sorrow for all our former transgressions, and grant that we may never so presume of thy mercy, as to despise the riches of thy goodness, but that thy forbearance and long suffering may lead us to repentance, and amendment of our sinful lives, to thy honour and glory, and our final acquittance and absolution at the last day, through Jesus Christ our Lord. Amen.

VI.

For the health of our Bodies.

O God the Father of Lights, from whom cometh down every good and perfect gift; Mercifully look upon our frailty and infirmity, and grant us such health of body, as thou knowest to be needful for us: that both in our bodi and souls we may evermore serve thee with all our strength and might, through Jesus Christ our Lord. Amen.

VII.

For the ordination of Priests and Deacons.

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may we

forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

The Prayers proper to the four several Ember Weeks.

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In the time of Advent.

Grant, we most humbly beseech thee, O heavenly Father, that with holy Simeon and Anna, and all thy devout servants, who waited for the consolation of Israel, we may at this time so serve thee with fasting and prayer, that by the advent and birth of our blessed Redeemer, we may with them be filled with true joy and consolation, through the same Jesus Christ our Lord. Amen.

II.

For the Ember Week in Lent.

O Lord Jesus Christ, the Son of God, and Saviour of the world, who didst foretell to thine apostles, that at the time of thy sufferings, they should weep and lament, while the world rejoiced, and that they should be sorrowful, but their sorrow should be turned into joy; Grant that during this time wherein thou didst suffer. and wast afflicted with extreme sorrow and anguish for the sins of the whole world, we thy unworthy servants may so weep and lament, and be sorrowful for our sins, the cause of all those thy sorrows and sufferings, that on the day of thy triumphant resurrection, we may rejoice with that joy, which no man can take from us. Grant this. O blessed Lord and Saviour, who didst die for our sins, and rise again for our justification, and now livest and reignest with the Father, in the unity of the Holy Ghost, world without end.

III.

For the Ember Week after Pentecost.

O Lord Jesus Christ, the Eternal Son of the Eternal Father, who at the time of thy glorious ascension didst command thine apostles to tarry in Jerusalem, until they were endued with power from on high; and when, in obedience to this thy commandment, they had there continued with one accord in prayer and supplication, didst, according to thy promise, send down upon them the Holy Ghost the Comforter; Grant, we beseech thee,

that we thy most humble servants, abiding in the unity of thy Holy Catholic Church, the Mother of wall, and continually serving thee set thou hast commanded, may be ever-more replenished with the heavenly grace of the Holy Ghost, through thy precious merits and most powerful intercession, who livest and reignest with the Father in the unity of the same Spirit, ever world without end. Amen.

IV.

For the Ember Week in September.

Almighty God, who givest to all life, and breath, and all things; and bringest forth good out of the earth for the use of man; Keep us ever in mind, that this world, with all the glory of it, fadeth, and the fashion

thereof passeth away; and grant that we may so use the fruits of the ground which thou hast now given us, and all other temporal blessings wherewith thou crownest the year, as we abuse them not to the satisfying of our wanton and inordinate appetites; but may evermore serve thee in Christian temperance and sobriety, as it becometh those who, living on earth, have their conversation in heaven, that at the last we may be admitted into thy heavenly kingdom, where we shall never hunger or thirst again, being satisfied with the plenteousness of thy house, and filled with the abundance of thy pleasures for evermore. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

Assist me mercifully, O Lord, in these my supplications and prayers,

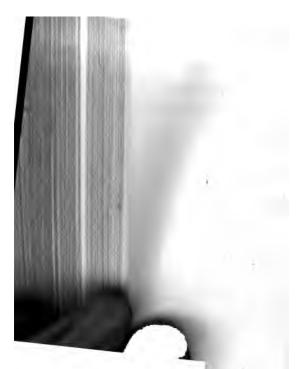


and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. Amen.

PRAYERS

FOR

THE SICK.



PRAYERS

FOR

THE SICK.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Vers. Our help standeth in the Name of the Lord.

Resp. Which hath made heaven and earth.

Vers. Blessed be the Name of the Lord.

Resp. Henceforth, world without end. Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Antiphona.

Blessed are they whom thou chastenest O Lord, and teachest them in thy law.

Psalm 25.

Unto thee, O Lord, will I lift up my soul; &c. [As before.]

Psalm 27.

Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

O hide not thy face from me: nor cast thy servant away in displeasure. Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted; but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's pleasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psal. 31 and 34.

In thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

Bow down thine ear unto me: make haste to deliver me.

And be thou my strong rock, and house of defence: that thou mayest save me.

My time is in thy hand: deliver me from the hand of mine enemies.

Shew thy servant the light of thy countenance: and save me for thy mercy's sake.

The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

Great are the troubles of the righ-

teous: but the Lord delivereth him out of all.

The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Antiphona.

Blessed are they whom thou chastenest, O Lord, and teachest them in thy law.

The Seven Penitential Psalms.

Remember not, Lord, our offences, nor the offences of our forefathers, &c. [As before p. 165.]

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The Litany.

O God the Father, of heaven: have mercy, &c. [As before p. 187.]

The Confession.

I confess unto Almighty God, &c. [As before p. 301.]

An humble protestation of free forgiveness to others.

I do further most humbly desire and every one whom I have offend that they would vouchsafe to for me. And I do freely and hea forgive all the world, whereins any one hath offended me, or me any manner of injury whats even as I desire to be forgi God, and to be absolved from sins for the merits of my Redeemer. Amen.

The Creed.

I believe in God the Father Almighty, &c. [As before.]

After the Creed.

In this faith, which I do unfeignedly and wholly believe as a true member of Christ's Catholic Church, do I purpose to finish my life: and if ought shall happen by the violence of my sickness, or the suggestions of my ghostly enemies, whereby I shall come to think, say, or do any thing contrary to this holy faith and purpose, I do here revoke it before hand, and protest from my soul, even before Christ and his holy angels, that I give no consent thereunto; giving most humble and hearty thanks unto my loving Creator and Redeemer, that by the wonderful goodness of his bounty, he hath vouchsafed to bring me to the knowledge of this faith in him, which, with my soul and body, I commend into his most holy and merciful hands, now and at the hour of my death. Amen.

The Prayers.

Lord, have mercy upon me. Christ, have mercy upon me. Lord, have mercy upon me.

Our Father, which art in heaven, Hallowed be thy Name: Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Vers. O Lord, save thy servant;

Resp. Which putteth his (or her) trust in thee.

Vers. Send me help from thy holy place:

Resp. And evermore mightily defend me.

Vers. Let the enemy have no advantage over me.

Resp. Nor the wicked one approach to hurt me.

Vers. Be unto me, O Lord, a strong tower,

Resp. From the face of mine enemies. Vers. O Lord, hear my prayer.

Resp. And let my cry come unto thee.

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O God, who declarest thy almighty power most chiefly in shewing mercy and pity; of thy goodness and favour, vouchsafe to hear these my humble and devout prayers, that being now



PRAYERS

FOR

THE SICK.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Vers. Our help standeth in the Name of the Lord.

Resp. Which hath made heaven and earth.

v.

O sweet Jesus, I desire neither life, nor death, but thy most holy will: thou art the thing, O Lord, that I look for; be it unto me, according to thy good pleasure. If it be thy will to have me die, receive my soul; and grant that in thee, and with thee; I may receive everlasting rest. If it be thy will to have me live any longer upon earth, give me grace to amend the rest of my life, and with good works to glorify thy holy Name, who with the Father and the Holy Ghost livest and reignest ever one God, world without end. Amen.

VI.

O God, whose nature and property is ever to have mercy and to forgive, receive my humble petitions; and though I be tied and bound with the chain of my sins, yet let the pitifulness of thy great mercy loose me; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

The Blessing.

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore my defence; and make me know and feel, that there is none other Name under heaven given to man, in whom, and through whom, I may receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

Prayers at the hour of death.

Our Father, which art in heaven, Hallowed be, &c.

Vers. O Lord, save thy servant.

Resp. Who putteth his (or her) trust
in thee.

Psal. 13 and 16.

Consider, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him.

My trust is in thy mercy: and my heart shall be joyful in thy salvation.

All my delight is upon the saints: and upon such as excel in virtue.

The Lord himself is the portion of mine inheritance, and of my cup: yea, I have a goodly heritage.

I have set God before mine eyes: for he is on my right hand, and therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

For why? thou shalt not leave my soul in hell, neither shalt thou suffer me to see corruption.

Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psal. 23.

The Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the
waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff do comfort me.

Thy loving-kindness and mercy shall follow me: and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the . Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psal. 38 and 39.

Put me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt: through my foolishness.

I am brought into so great trouble and misery: that I go mourning all the day long.

My loins are filled with a sore disease: and there is no whole part in my body.

I am feeble, and sore smitted have roared for the very disquited of my heart.

Lord, thou knowest all my d and my groaning is not hid from

Forsake me not, O Lord my be not thou far from me.

Lord, let me know mine end the number of my days: for hast made them as a span lonverily every man living is alto vanity.

For man walketh in a vain s and disquieteth himself in vs heapeth up riches, and car who shall gather them.

And now, Lord, what is truly my hope is even in the

Glory be to the Father, Son: and to the Holy Ghos As it was in the beginning

ever shall be : world witho

Psal. 102.

Hear my prayer, O Lord: and let my crying come unto thee.

Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

My heart is smitten down, and withered like grass: so that I forget to eat my bread.

For the voice of my groaning: my bones will scarce cleave to my flesh.

My days are gone like a shadow: and I am withered like grass.

O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

Thou art my helper and Redeemer: make no long tarrying, O my God.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Job 14.

Man that is born of a woman, hath, but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth away like a shadow, and never continueth in one stay.

THE LITANY, &c.

- . O Lord, hear our prayer.
- p. And let our cry come unto thee.

The Litany.

God the Father, of heaven: have upon us miserable sinners, and the soul of this thy servant.

God the Father, &c.

God the Son, Redeemer of the : have mercy upon us miseranners, and upon the soul of this ervant.

God the Son, &c.

God the Holy Ghost, proceeding the Father and the Son: have upon us miserable sinners, and the soul of this thy servant.

God the Holy Ghost, &c.

holy, blessed, and glorious sy, three Persons and one God: mercy upon the soul of this they at.

O holy, blessed, and glorious Tri three Persons and one God, &c.

Remember not, Lord, our iniquinor the iniquities of our forefatl neither take thou vengeance of sins: spare us, good Lord, and s this thy servant, whom thou redeemed with thy most preciblood, and be not angry with us ever.

Spare us, good Lord.

From all evil and mischief; the crafts and assaults of the dev

Good Lord, deliver him (or her From thy wrath, and from e lasting damnation,

Good Lord, deliver him (or her From the fear of death, from burden of his (or her) sins, and t the power of hell,

Good Lord, deliver him (or her By the multitude of thy me and by thy goodness which hath been ever of old.

Good Lord, deliver him (or her.)

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver him (or her.)

By thine Agony and bloody Sweat; by thy Cross and Passion,

Good Lord, deliver him (or her.)

By thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the miraculous coming down of the Holy Ghost,

Good Lord, deliver him (or her.)

In this time of his (or her) tribulation; in this hour of death, and in the day of judgment,

Good Lord, deliver him (or her.)

We sinners do beseech thee to hear us, O Lord God; that it may please

O Lamb of God: that the sins of the world;

Grant (him) thy peace.

O Lamb of God: that the sins of the world;

Have mercy upon (him.)

O Christ, hear us.

Lord, have mercy upon

Christ, have mercy upon

Lord, have mercy upon

The peace of God the Fath and the Holy Ghost, be with him

The manner of commendin into the hands of God, point of time when it i from the body.

We brought nothing into neither may we carry anything

world. The Lord giveth, and the Lord taketh away. Even as the Lord pleaseth, so cometh everything to pass. Blessed be the name of the Lord.

Into thy merciful hands, O Lord, we commend the soul of this thy servant, now departing from the body: acknowledge, we meekly beseech thee, a work of thine own hands, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive him into the blessed arms of thyunspeakable mercy, into the sacred rest of everlasting peace, and into the glorious estate of thy chosen saints in heaven.

God the Father, who hath created thee, God the Son, who hath redeemed thee, God the Holy Ghost, who hath infused his grace into thee, be now evermore thy defence, assist thee in this thy last trial, and bring

thee into the way of everlasting life. Amen.

Christ, that redeemed thee with his Agony and bloody Death, have mercy upon thee, and strengthen thee in this agony of death. Amen.

Christ Jesus, that rose the third day from death, raise up thy body again in the resurrection of the just. Amen.

Christ, that ascended into heaven, and now sitteth at the right hand of God, bring thee unto the place of eternal happiness and joy. Amen.

God the Father preserve and keep thee. God the Son assist and strengthen thee. God the Holy Spirit defend and aid thee. God the Holy Trinity be ever with thee, that thy death may be precious in the sight of the Lord, with whom thou shalt live for evermore. Amen.

Then let be said plainly, distinctly, and with some pauses, these ejaculatory Meditations and Prayers.

Go to thy rest, O my soul, for the Lord hath upholden thee.

From death to life: from sorrow to joy: from a vale of misery to a paradise of mercy.

I know that my Redeemer liveth, and that I shall be raised again in the last day.

I shall walk before the Lord in the land of the living.

In thee, O Lord, have I trusted: let me never be confounded.

Make me to be numbered with thy saints: in glory everlasting.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

I am poor and needy: but the Lord careth for me.

I desire to be dissolved, and to be with Christ.

Thou art my helper and Redeemer: make no long tarrying, O my God.

Come, Lord Jesu, come quickly.

O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

Lord Jesus, receive my spirit.

And these, with the Prayers next following, to be repeated until the soul be departed.

O thou Lamb of God, that takest away the sins of the world, grant him thy peace.

O Lord, with whom do live the spirits of them that die; and by whom the souls of thy servants, after they be delivered from the burden of this

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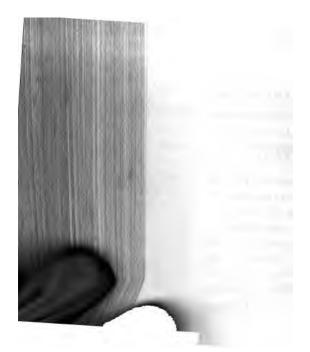
flesh, be in perpetual joy and felicity; We most meekly beseech thee for this thy servant, that having now received the absolution from all his sins which he hath committed in this world, he may escape the gates of hell, and the pains of eternal darkness; that he may for ever dwell with Abraham, Isaac, and Jacob, in the region of light and thy blessed presence, where there is neither weeping nor heaviness. And that when the dreadful day of the general judgment shall come, he may rise again with the just, his body being reunited to his soul, pure an incorruptible, and be received into thy glorious kingdom, for the merits of thy dear Son, our Saviour Jesus Christ. Amen.



PRAYERS AND THANKSGIVINGS

FOR

SUNDRY PURPOSES.



PRAYERS AND THANKSGIVINGS

FOR

SUNDRY PURPOSES.

A Prayer and Thanksgiving for thewhole estate of Christ's Catholic Church.

With a commemoration of the Saints before us.

Almighty God, who by thy holy Apostle hath taught us to make prayers and supplications for all men; We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty for all men in general; and more especially for thine own people, the holy Catholic Church, the mother of us all that

bear the name of Christ; bese thee to inspire it continually w spirit of truth, unity, and co And grant that all they that c fess thy holy Name, may agree

fess thy holy Name, may agree truth of thy holy Word, and unity and godly love; being or under one Shepherd, Jesus Chi Lord. And here, forasmuch be not only taught to pray, give thanks also for all men, offer up unto thee most high lar hearty thanks for all thy wor graces and virtues, which tho declared in all thy Saints, and by bestowed upon thy holy Churcl

chiefly in the glorious and most ed Virgin Mary, the mother Son Jesus Christ our Lord; a in the blessed Angels of heaven in all other holv persons upon

the beginning of the world

who by their lives and labours have shined forth as lights in the several generations of the world; such as were the holy Patriarchs, Prophets, Apostles, and Martyrs, whom we remember with honour, and commemorate with joy; and for whom, as also for all other thy happy servants, our fathers and brethren, who have de- Injur parted this life with the seal of Faith, and c and do now rest in the sleep of peace, we praise and magnify thy glorious Name: most humbly desiring, that we may still continue in their holy communion, and enjoy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly living and stedfastness in thy faith: and that, at the last day, we with them, and they with us, may attain to the resurrection of the just, and have our perfect con388

summation both of soul and body in the kingdom of heaven. For these, and for all other things that thou, O God, wouldst have us to pray, and to praise thy great Name, we are bold to call upon thee, and say, as Christ our Lord hath taught us, Our Father, &c.

For our Parents.

ALMIGHTY GOD, Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named; I give thee most humble thanks, for that thou didst, of thy divine providence, vouchsafe to let me be born of Christian parents, by whose care I was first brought into thy holy Baptism, and afterwards brought up in thy holy religion. I beseech thee, O blessed God, who art the rewarder

of every good work, to recompense them their full reward, even out of the riches of thy bounty and goodness. Give them peace and plenty; defend them from all dangers both of body and soul; keep them in the stedfastness of thy faith, and in the obedience of thy holy commandments: that so, having thee their merciful and gentle Father, after many happy days here in this life, they may at last be brought unto life everlasting, through Jesus Christ. Amen.

Another for our Parents.

Almighty God, who hast strictly commanded us to honour our father and our mother next unto thee; Grant me, of thy goodness and grace, so to love, and to honour my parents, to fear and to obey them, to help, and

to pray for them, as thou in thy holy Word hast directed and charged me to do: that both in their life and at their death, their souls may bless me, and by thy fatherly mercy I may obtain that blessing which thou hast promised to those that honour their father and their mother: and that thou, seeing my unfeigned heart and reverence towards them, mayst become my loving heavenly Father, and number me among those thy children who are heirs of thy glorious kingdom, through thy well beloved and dear Son Jesus Christ our Lord. Amen.

For our Children.

Almighty God, the Father and Maker of us all, who of thy blessing and goodnese hast vouchesied to make

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me a father (or mother) of children; Be pleased also to accept my hearty thanksgiving and devout praise for the same. And grant me thy heavenly grace and assistance so to train them up in thy godly nurture, virtue, religion, and discipline, that they may continually serve, honour, and obey thee, their heavenly Father; and that thou, acknowledging and blessing them as thy children here, mayst bring them to the blessing prepared for thy children hereafter, through Jesus Christ our Lord. Amen.

A Prayer to be used by Women that Travail with Child.

ALMIGHTY GOD, the Father of all mercy and comfort, of whose only gift it is, that the womb becometh fruitful; Graciously behold me, thine



AYERS AND THANKSGIVINGS

FOR

SUNDRY PURPOSES.

204 PRAYERS AND TRANKSGIVINGS humbly beseech thee to accept thin my reverence of thy power, and to my nost hearty praise and thanksgiving, which I now offer up unto thy Divine Majesty, for thy blessed favour and goodness towards me, in voucheafing to assist me during the time of this my dangerous travail, and to bless me with a joyful benediction, even the fruit of mine beneauction, even the O Lord, what thine own hands alone have fashioned and grant that this little Infant, whi thou hast made by thy power, may preserved by thy goodness, and fr with enjoying the benefit of the Baptism, may be made a lively ber of thy Church, and be brought up to serve thee in t ness and honesty; through of thy Well beloved Son, J our Lord. Amen.

A Thanksgiving for recovery from Sickness.

Praise the Lord, O my soul, and all that is within me praise his holy Name; who hath saved thy life from destruction, and crowned thee with mercy and loving kindness. O Lord my God, I cried unto thee, and thou hast healed me; therefore will I sing of thy praise without ceasing, and I will pay my vows, and give thanks unto thee for ever. Amen.

A Prayer in the time of War.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them.

A Thanksgiving for Pe Victory.

O Almighty God, who a tower of defence unto the against the face of thei We yield thee praise and the for our deliverance from and apparent dangers whe were compassed: We ack thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer; through Jesus Christ our Lord. Amen.

A Thanksgiving for restoring Public Peace at home.

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy command-

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ments; and, leading a quiet and peace able life in all godliness and honest, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. Amen-

A Prayer in the time of any Common Plague.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the reat; Have pity upon us miserable sinners, who now are visited with great sickness.

and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. Amen.

A Thanksgiving for deliverance from any Plague.

O Lord God, who hast wounded as for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering nercy, hast redeemed our souls from the jaws of death; We offer unto thy atherly goodness ourselves, our souls and bodies which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying they

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mercies in the midst of thy Ch through Jesus Christ our Amen.

A Prayer and Thanksgiving for true subject, upon the Anniv day of the Queen's Reign.

LORD, by whom Kings do and Princes are set up to bear over their people, and by whose cious Providence thy Servant and dread Sovereign Queen Victoria as this day placed in the royal to fher kingdom; Accept, we be thee, the grateful commemor which we now make before hand before thee, of this thy goodness and blessing towards that, while we offer up our vow sacrifices of thanksgiving to the pof thy glorious Name, thou

bless the Queen with thy favours, and crown her with continual honour: granting her a long, prosperous and religious reign over her people, and granting us a true, quiet, humble, and obedient subjection under her: that she ruling us prudently with all her power, we may obey her lovally with all lowliness and cheerfulness of mind: and that both she and we, evermore endeavouring to set forth the beauty of thy Church militant here on earth, may be at last exalted to the glory of thy Church triumphant in the heavens, through Jesus Christ our Lord. Amen.

A Prayer and Thanksgiving upon the Anniversary Day of our Birth.

ALMIGHTY GOD, the Father and Maker of all things, by whose blessed

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goodness I was fearfully and fully made in my mother and unto whose blessed pro have been left ever since I and hung upon my mother' I praise and magnify thy Name for this thy great goo wards me: most humbly b thee that I may be taught to my days, and to apply my h wisdom; that I may know end I was born, and had t and life given me, even to a the living God; that I ma my sinful years past, and s rest of my time here in righteous, and sober life; have now finished ---- yes life here in thy favour, so I tinue and finish up the rem my days in thy fear; and thou didst upon this day to of my mother's womb to live here a little time, so thou mayest at the last day take me out of my mother's womb again, even the grave and the womb of the earth, to live with thee for ever, through Jesus Christ our Lord. Amen.

A Prayer and Thanksgiving upon the Anniversary Day of our Baptism.

O Lord, Heavenly Father, Almighty and everlasting God, who of thine infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should, as upon this day, be born again of water and the Holy Ghost, in the blessed laver of Baptism, being thereby made a member of Christ, and an heir

IIIUor _

tol the abundant riches of and, grace, in thy sight, and in of thy holy Angels, with all pany of heaven, renewing the vow which was then made name, to forsake this wicker and to live as a Christian of do, in obedience to thy he and commandments: most beseeching thee, of thy great to pardon me all former by my solemn promise, and to

" - Assistance of thy l

die daily unto sin, for which cause I was baptized into the death of Christ; and as I have had my part this day in the first regeneration, so I may at the last day have my part in the second and great regeneration of the world, to live and reign with thee for ever, through the merits of Jesus Christ our Lord. Amen.

A Prayer wherewith St. Augustine began his devotions; admiring the un-Conf. speakable Majesty and Attributes of God.

What art thou, O my God? What art thou, I beseech thee, but the Lord my God? For who is Lord besides our Lord? or who is God besides our God? O thou supreme, most powerful, most most powerful, most peak, most secret, most present, most beau.

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tiful, most mighty, most incomprehensible, most constant, and yet changing all things; immutable, never new and never old, and yet renewing all things; ever in action, and yet ever quiet; heaping up, yet needing nothing; creating, upholding, filling, protecting, nourishing, and perfecting all things.

Thou lovest, and yet thou art not transported: Thou art jealous, yet thou art void of fear: Thou dost repent, yet thou art free from sorrow: Thou art angry, and yet never art unquiet: Thou takest what thou findest, yet didst thou never lose any thing: Thou art never poor, and yet thou art glad of gain: never covetous, and yet thou exactest profit at our hands. We bestow largely upon thee, that thou mayest become our debtor: yet who hath anything but thy gift? Thou payest debts when thou owest no-

thing: Thou forgivest debts, and yet thou losest nothing. And what shall I say, O my God, my life, my joy, my holy, dear delight? Or what can any man say, when he speaketh of thee? And woe be to them that speak not of thee, but are silent in thy praise: for even they who speak most of thee, may be accounted to be but dumb. Have mercy upon me, O Lord, that I may speak unto thee, and praise thy Name. Amen.

A Prayer wherewith to conclude all our Devotions.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name, I beseech thee mercifully to incline thine ears unto me, who have now made my prayers and supplications unto thee; and

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grant that those things which I has faithfully asked, according to thy w may be effectually obtained, to a relief of my necessity, and to a setting forth of thy glory, throu Jesus Christ our Lord. Amen.

The Blessing.

The peace of God, which passeth understanding; the blessing of God mighty, the Father, the Son, and Holy Ghost; the virtue of Cl blessed Cross and Passion be wit now, and at the hour of death. A

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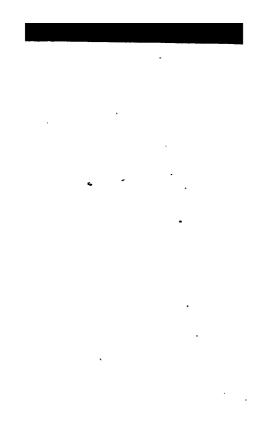
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